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Wilmington Yearly Meeting

Future Faced with Hope and Courage

AUGUST 22nd marked the closing of the forty-sixth annual session of Wilmington Yearly Meeting of Friends. After a week devoted to the earnest consideration of the spiritual and business needs of the Yearly Meeting, Friends departed for their homes with a new recognition of the need for the leadership of God in their lives. It is difficult to evaluate the influence of any such sessions. One Friend said: "As a stone thrown into a pool causes ever widening circles, so may the messages heard at Wilmington Yearly Meeting have far-reaching influence on many lives."

The meeting of Ministry and Oversight was held on Monday. Dr. B. F. Lamb, Executive Secretary of the Ohio Council of Churches, brought the message in the afternoon, his topic being "The United Church of America."

This year the Yearly Meeting greatly missed the presence of the children. Because of a few cases of infantile paralysis, the health officers of Wilmington ruled against all gatherings of children, and in compliance with the ruling Junior Yearly Meeting was not held.

The Meeting was very much pleased to have as its visitors several Friends from abroad who were in America to attend the World Conference: Emma Noble, Warden of Maes-yr-haf Educational Settlement, South Wales; Katherine Petersen, Headmistress of Eerde, a Quaker school in Ommen, Holland, who told of the work being done there; Robert Davis, Secretary of the Woodbrooke Extension Committee, Woodbrooke College, Birmingham, England; Bertram Pickard, Secretary of Friends International Center, Geneva, Switzerland. On Sunday, four Friends from Mexico, on their way to the World Conference, attended the morning meeting for worship. They were Castillo Huerta, Alicia Castillo, Juan Valverda, Francisco Estrella. The presence of these visiting foreign Friends helped to strengthen the interest in the coming World Conference and added an international note to our sessions. Various reports and references also kept before the Yearly Meeting the thought of the coming World Conference to which the Yearly Meeting was sending twenty-five official delegates.

Others who brought helpful messages during the week were Alfred H. Cope, Secretary, Mid-West Office of the American Friends Service Committee, Chicago; Jeanette Hadley, Editor of the Bible School Publications of the Five Years Meeting; J. Perry Prather, Pastor of the First Church of the Brethren, Dayton, Ohio; Walter C. Woodward, Editor of THE AMERICAN FRIEND, Richmond, Indiana; Arthur Santmier, Pastor of the Knoxville, Tennessee, Meeting; Willis Harner of Los Angeles, Calif.

Devotional periods each morning at the close of the business sessions were led by Robert Jones of Cincinnati, Elmer Brown of Jamestown, Arthur Santmier of Knoxville. These were times of inspiration and strengthening and brought a sense of the nearness of God.

Serving the Meeting at the desk were Wendell G. Farr, Presiding Clerk; Ruth K. Peterson, Recording Clerk; Elizabeth Beals, Reading Clerk; Orville Hunt, Announcing Clerk.

Continuing the usual custom, Epistles from other meetings were read at various times. The spiritual tones of these communications was much commended.

The Meeting felt keenly the loss by death of a large number of its members. In a period set apart many testimonials were given to the lives of these departed members. This is especially true of Ellen C. Wright, a beloved teacher of Wilmington College for many years, and also a member of the first graduating class of the College; Isaac T. Johnson, a trustee of Wilmington College and head of the Yearly Meeting; and Ruth Farquhar, a faithful worker in the church.

Reports show that the work of young Friends is steadily increasing. Friday night after the usual young Friends supper and vesper service, they had charge of the evening meeting. Willis Harner of Los Angeles, California, spoke, and the Young Friends' Orchestra, numbering twenty-three and led by Burdette Bernard, furnished music with additional vocal numbers by Fairfield Quarterly Meeting. The young Friends of Wilmington Yearly Meeting each year hold a Young Friends' Camp which has grown to an annual enrollment of nearly one hundred.

Friends were invited to attend the dedication of a tablet to the memory of Thomas Beals, the first Quaker minister coming into Ohio. He came in 1775. The service will be held near Londonderry in the old burial ground on Sunday, September 19.

The various departments of the Yearly Meeting presented from time to time their reports and speakers. The reports of the Statistical Secretary and Stewardship Committee were in some respects encouraging and in others discouraging. The meeting was made to feel the burden of the need for greater service in giving of financial support. The chairman of the Public Morals Committee introduced as its speaker J. Perry Prather who gave a stirring address on the subject "Present Aspects of the Liquor Question."

One phase of the problem of service was presented by Emma Noble who described the work done by Friends among miners of the Valley of Rhondda in South Wales. Alfred H. Cope of the Friends Service Committee made a report and spoke of the work being done in Spain. Wilmington Yearly Meeting is pleased that one of its members, Esther Farquhar, is serving in Spain in the relief work there.

Jeanette Hadley twice addressed the meeting on religious education and church extension. Her subjects were "New Methods in Religious Education" and "Our Rural Meeting—Opportunities for Cooperation."

Robert Davis discussed the training of youth for Christian service and the Quaker message on the mission field. He spoke of the importance of the work done by Woodbrooke College in the spreading of Friends' beliefs. Interest in missions was furthered by the missionary breakfast on Thursday morning and by reports of visits to American Indian missions in Oklahoma given by Mary B. McVey, Myrta Mills, Edna Haines and Virginia Peelle.

At the annual summer College Commencement, thirty-four graduates received degrees. Bertram Pickard gave the address of the afternoon, speaking on "War or Peace," a most timely subject. At a later session the Meeting approved of the resolution addressed to the members of the United States Congress protesting against the proposed building of two more battleships.

During the sessions of Yearly Meeting the subject of Quakerism in the present day was stressed. Arthur Santmier spoke on "Is there a Quaker Message for Today?" Walter C. Woodward on "The Present Day Challenge to Quakerism"; Bertram Pickard on "Answering That of God," taking his title from a quotation from George Fox.

The two meetings for worship on Sunday brought to a close the sessions of Yearly Meeting. To all it had brought a renewed realization that Friends may still make a contribution to the world today, as they have done in the past, if they will but "walk cheerfully over the earth answering that of God in every man."

L. C.

Some people make a good living out of filling up other people's wells, but no man has ever made a good life that way.

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WALTER C. WOODWARD
Editor

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The Light of Christ

Messages to the World Conference

MORE than ever the world and the people in it have gone to pieces, and hate and violence seem to triumph. We know that Christ has said to us—and we believe it—"I am the Light of the World; he that followeth me shall not walk in darkness but shall have the light of life." And we are convinced that you are gathered together in this Light of Christ. Then it will become our task to fulfill the other saying of Scripture, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

With much sorrow we confess that we have done too little and are doing too little to shine before all in that light of Christ. We are very guilty. We do too little and we talk too much. May your coming together begin the change which is so urgently needed in this respect. We shall follow your deliberations and decisions with great humility, but with great attention, in order to make your faith and practice our own. For we believe that there must be a way out of the darkness of our days. May you find it that we go along it together.

Because your Conference is held near Philadelphia, we are reminded very vividly of the great Quaker teacher, John Woolman. How hopeless seemed his fight for the freeing of the slaves! Even good, lifelong friends did not seem to understand him. And yet, even if not all the questions affecting the life of the Negro were fully and entirely solved, no one can fail to see that slavery, as it existed in the time of John Woolman, was abolished.

Is there not a like task before us today, to make it the religious duty of all Christians to release men from all exploitations and dependence? We read how John Woolman wrote: "To say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by his life or by life derived from him, was a contradiction in itself." And we long to be able to say with John Woolman: "I felt the depth and extent of the misery of my fellow creatures, separated from the Divine harmony; and it was heavier than I could bear."

We bear it too lightly. We shall not be able to arouse the conscience of the world until our own Christian conscience really cannot bear any longer the misery of our time. If we become able to take the burden of this world upon our conscience, only then shall we be qualified to free the world from this intolerable burden of exploitation and dependence, of poverty and injustice.

On behalf of the Monthly Meeting of the Vienna Group of the Society of Friends.

IN the difficult time in which we are living we have especially felt the need for a simple life. Simplicity has always been one of the great tenets of the Society of Friends. We feel today that it is more necessary than ever.

The lack of a simple life and the desire for gain, which result in sloth and the vain amassing of worldly goods, are the fruits of selfishness and of covetousness. The amassing of worldly goods complicates our life and turns us aside from our true goal.

A sin against our own souls, it is also a sin against the souls of our brethren; and that is why it especially distresses us. It is the source of economic injustices and social disorders. The display of luxury and useless wealth favours loose living and estranges our brethren from God. How, indeed, could they believe in *our* God?

The armament makers, who live on the suffering and death of their fellows, are a striking example of the evils entailed by the lust for gain. And nations, driven by the same impulse to take part in the armaments' race and in wars of conquest or of prestige, are another example.

Thus the lack of simplicity, which perhaps seems to many to be merely a trivial defect, is, in fact, a vice, a danger both for private life and the life of nations.

Simplicity of life is one of the principal forms of direct Christian testimony that we can give in the face of the world. Thereby we can be a living example of the God of Peace, of Love and of Simplicity whom we wish to serve.

Friends, let us ask ourselves once more the question that is addressed to the members of the Society of Friends in its Discipline: "Is your way of life worthy of your vocation as Imitators of Jesus Christ?"

On behalf of Executive Committee of France Yearly Meeting.

Of Things to Come

As this issue of the paper is being prepared for the printer, the World Conference of Friends is drawing toward a close. It is a World Conference in fact as well as in name. Nothing like it has ever taken place in the history of the Society of Friends. It has not only deeply impressed those in attendance but something of its significance has appealed to the public mind. As to those actually present it may be said, for most of them at least, that they can never be the same Friends they were when they came. The extent to which this is true will mark the degree of success which the Conference has attained. In succeeding issues—and in our next issue in particular—we shall report and reflect the deliberations and the spirit of the Conference, and shall try to evaluate its influence in making world Quakerism more meaningful for this distraught day.

THE EDITOR.

Swarthmore, Pa. Sept. 6.

Conference on Faith and Order

A Step Toward Christian Unity

CHRISTIAN unity has both to be discovered and created. The conferences the past summer at Oxford, England, and Edinburgh, Scotland, contributed to Christian unity in both ways. Edinburgh had the advantage of the spiritual momentum of the mutual acquaintance, discussions and fellowship of Oxford. The conference at Oxford looked primarily to cooperation in the practical tasks of the churches. Edinburgh was concerned with the fundamental problems of faith and order as they affect the achievement of unity. But theological viewpoints kept intruding themselves at Oxford, so that it became evident that the two movements involved so many of the same issues that they cannot be separated except on the surface. In a sense Oxford looked primarily to the future and Edinburgh to the past; but both were deeply conscious of the grim realities and the glorious possibilities of the present world situation.

The first problem at Edinburgh was a problem in understanding—a further development of what was started here at the great missionary conference in 1910, defined at Lausanne and elaborated by the Continuation Committee in the intervening decade. The representatives of the various non-Roman churches agreed to state their several positions clearly; to see how far actual or potential agreement really existed; and to make no report to which all could not agree. There was among the delegates a most remarkable will to unity.

In the discussions we came to realize the many-sided richness of Christianity. The particular doctrines of the several communions frequently turned out to be but different emphases upon truths actually held in common. We came to realize more fully the truth of Paul's assertion that "all things are yours, for ye are Christ's." The united church will be richer for all the phases of truth worked out in the experience of each denominational group. We all have a common faith in Christ as Saviour and Lord; and the far-reaching significance of this common faith, however variously expressed, grew upon us day by day. Friends and the Greek Orthodox churches would seem to stand at opposite poles of the ecclesiastical world; yet they stood together in insisting on the continuous presence and work of the Spirit of Christ in the church. There seemed to be hopeless disagreement as to the basis of authority in the church: the Orthodox emphasizing tradition, the Protestants the Scriptures, and Friends the Spirit. But the Orthodox assured us that nothing contrary to Scripture could be acknowledged as valid tradition; we Friends could quote Quaker authorities from Barclay to the Richmond Declaration of Faith to the effect that we acknowledge no spiritual leading in contradiction to Scripture; while the Orthodox reminded the Protestants that most of them have an authoritative tradition as to the interpretation of Scripture in their creeds, confessions and disciplines. A Baptist acknowledged that even they have an unwritten tradition as to the meaning of the New Testament; and we Friends could not forget the part which the writings of early Friends and the "distinguished practices" of the Society have played in Quaker thought and controversy. All of us found that we are closer together than we knew, all in some measure acknowledging the authority of tradition, the Bible and the Spirit.

In the section which dealt with "the Grace of Our Lord Jesus Christ" we expected to find irreconcilable theological differences. The Calvinists had exalted the Divine foreordination and the Arminians had emphasized human free-will. In a moment of inspiration someone suggested that we could all agree on the statement that "we men owe our whole salvation to God's gracious will; but on the other hand, it is the will of God that this grace should be actively appropriated by man's own will and that for such decision he should remain responsible." After all, do not the Reformed churches proclaim the gospel and seek to persuade men as though they were free to accept or reject it? And do not the Methodists pray for the salvation of their neighbors as though the work of God were in a vital way determinative for it?

When it came to the great Protestant doctrine of salvation by faith alone, Professor Arseniew of the Russian Orthodox church, whose position is nearer that of the Roman church on this point, made an irenic speech, to the effect that he and his associates were ready to accept the doctrine, since it is taught in the New Testament, but that since the phrase "by faith alone" had been in the past a battle-cry and a party slogan, they hoped that it would be possible so to phrase the statement that it would not suggest the ancient bitterness. Professor Nygren of the Swedish Lutheran church accepted the suggestion in a beautiful spirit. This section came to a unanimous agreement and closed with a fervent prayer of thanksgiving. An American delegate wanted us to sing the doxology!

It was not possible for the conference to reach such an agreement on the doctrine of the church, especially on the ministry and sacraments, although even here progress was made. We not only discovered unexpected unity but the spirit of unity grew among the delegates. I am sure that those present were prepared to go much further than the churches at home are yet willing to go. We were not only at one in being disciples of Christ; we shared in a major degree the faith of which the great creeds were attempted theological formulations. We all believe in the church, however much we may vary in theories about its nature, extent and proper organization. Bishop Lehtonen of the Lutheran church of Finland reminded us that our agreements are most likely to be religious while our differences are largely theological, and asked us to formulate our faith in religious terms as much as possible!

Our unity was most evident in our worship. The conference began with an impressive service in St. Giles cathedral, and closed there with a unanimous "Affirmation of Unity." Twice daily the delegates worshipped together. We found that we could hold common worship in the reading of Scripture, in the great psalms and hymns of the church, in prayer and in silence; and that the ministers of many denominations, however great the differences as to the mode and validity of their ordination, could speak to our common inspiration and edification. We had fellowship together in spite of divergences as to the mode of baptism or the lack of it.

It is asserted in one of the reports that the Eucharist or Lord's Supper is the church's most sacred act of worship; yet it proved to be the one insuperable obstacle to complete fellowship in worship. I believe, however, that it was chiefly ecclesiastical law rather than the spirit of the delegates that kept them from a common celebration of the Lord's Supper. On the last Sunday, in St. Giles Cathedral, there was a Church of Scotland communion service to which all members of other churches in good standing were invited; but many, such as the Southern Baptists, the Church of England and the Orthodox, were deterred by the regulations or practices of their own churches from participating. It is

a matter for profound consideration, that it proved easier for Christians to worship together in all other ways than in that sacrament in which Christ's presence is supposed to be most really known and communion between him and his followers most fully realized. Should not Christian union begin at the Lord's table instead of coming to it last?

There were eleven Friends at the conference—three from America, three from Ireland, and five from London Yearly Meeting. Some of them made definite and positive contributions to the work of the conference, notably the address of Carl Heath on the first Sunday evening. In some ways our mere presence furnished the acid test of the proposals for unity; evidently proposals for unity on any basis that would leave Friends out were not adequate. We did not wish to be in any way an obstacle to any measure of unity on which the others might agree; if the others could unite on the basis of an episcopal organization or the apostolic succession, two sacraments, and the ecumenical creeds, we would not want to stand in the way of such a step. But the delegates insisted that a place must be found for non-sacramental bodies, such as Friends and the Salvation Army, in the united church; and some of the non-episcopal bodies, such as the Baptists and Congregationalists, saw in us champions of their position also. Meanwhile, we were driven to examine carefully our position. It is one thing to maintain firmly our testimony that the outward sacraments are not essential to salvation. The conference granted that when it went on record that God's loving kindness and his gracious action are not limited to nor by his sacraments. It would be quite another thing if we should let the use by others of the outward elements of the sacrament keep us Friends from worshipping with them.

The Edinburgh and Oxford conferences appointed a joint committee of fourteen to work out and present to the constituent churches for their approval a plan for the union of the work of the two conferences and for a permanent World Council of Churches. If this does come to pass, it will probably be the most important event in the history of organized Christianity since the Reformation.

ELBERT RUSSELL.

Spading and Delving in South Wales

By J. Theodore Peters

The following series of articles is an attempt to record impressions received while on an eight weeks tour of England, Scotland, Wales, Holland, Belgium, Switzerland, and Germany. The author, J. T. Peters, is a teacher of science in the Philadelphia schools and has long been interested in international affairs and general social conditions.

IT was a strange group of people that had assembled in the home of a coal miner in the little town of Abercynon in South Wales. It was Sunday evening. There were about fifteen of us. Three were from the United States, one from Germany, two from Denmark, one from Norway, three from England, and the rest from South Wales. The age range was from eighteen to fifty years. Most of the group were under thirty, however. We had come together in one of John S. Hoyland's well-known friendly volunteer work camps. We were there for the express purpose of working with a group of unemployed coal miners in their garden plots under one of the government land allotment projects. By working with them and living with them for a few days we hoped to learn more of their common problems, their working conditions, and general needs. Perhaps we might also be able to bring a little more joy into their lives and a little more depth and spiritual vigor into our own.

We sat on chairs and stools or on the floor. Each listened eagerly in order not to miss any of the story, told in broken English by the young German minister, of the oppression and consequent rebirth and renewed vigor of the German Confessional Church. We learned that many ministers who had refused to bow to the dictates of the Nazi State Church had been imprisoned or at least driven from their pulpits. Many had been later released, however, due to public protest. As in days of old, such persecution had served to weed out the weak and give new strength to the strong, to the real disciples. The common people would often besiege a tried and true minister and beg him to tell them old Christian stories. In many places, German camps for youth where only Bible stories were allowed—no games or calisthenics or songs—were crowded. In one instance the policeman who was sent to investigate a rumor of infidelity to the Third Reich on the part of leaders in one such camp ended up by sending his own son there. Silently we each prayed for continued strength and guidance to those who still dare to preach Christ in the New Germany or in the ghost that was Germany.

Later in the evening we listened to a discussion by our host, who had had continuous work in a nearby mine for several months, on the speed-up in mining operations through the introduction of much new machinery during the past two years and the consequent large increase in accidents to the workers. The new machinery results in the bringing up of several times as much coal as formerly and the actual use of more men, but the great increase in noise in the shafts makes it impossible for the men to hear the roof cracking over their heads in time to run for safety. National safety regulations are often observed only in form and not in reality. Safety devices and such are brought out and put into operation in many cases only on days of inspection.

We were made to realize anew the terrific struggle "Old King Coal" is having to keep his place in the market for fuels. Crude oils and gasolines can be pumped from the ground and can be made to flow into tanks and fire boxes and do not need to be shoveled by laborers. Crude oils and gasolines leave no ashes and cinders which must be hauled away by expensive laborers. Perhaps, eventually, commercial and inexpensive methods can be found for liquefying coal and easily disposing of the ash.

On the previous night, Saturday, when we had all just arrived in Abercynon, we had learned many other facts close to the lives of the men who go down into the bowels of the earth daily to mine black diamonds for England. We had met in the one-room shack on the hilltop which serves as office, tool shed, and general gathering place for the twenty-three members of the Woodland's Holdings Land Allotment Association. Eighteen of the men were poultry raisers and five were pig raisers. In addition, each had a plot of ground for which he paid about $7.50 per year as rent and on which he raised such things as beans, tomatoes, potatoes and cabbage. Many of the men were not now employed in

the mines because they had been injured at an earlier date. A good employment manager knows that a man who has once been caught in a mine accident is not a good risk even though he may have lost only a few fingers, since other ailments often develop later. It is a better arrangement for the company to let "Lloyd George" (Accident and Health Insurance) take care of such men, even though they may rot for want of something to do and their families lack for adequate food, clothing and other necessities. That Saturday night meeting had closed with songs of Wales, such as "Land of My Fathers," and of old Ireland, and a period of general good fellowship. On the following night we closed with a short but rich period of silent prayer for the men and their families and for guidance, deeper fellowship and understanding.

The next morning (Monday) each pair of volunteer campers had breakfast in their respective homes (diggings) where they paid about $1.00 each for bed and breakfast. After breakfast we all met together in a centrally located home and there held a devotional period followed by a general sharing of news and pertinent information regarding the work and general conditions in the community. We then repaired to the garden plots and received our work assignments for the day from the secretary of the group. We worked for the most part in the plots of the members who were ill or injured or otherwise incapacitated. The man for whom I spaded very hard and rather sterile soil had been away to London for several weeks trying to find work. More than once he did find a position only to lose it as soon as it was discovered that he had two fingers missing from his right hand (lost several years earlier in a fall of coal).

We worked and talked and sang songs of our native lands. We were spread out over an area of perhaps forty acres with rarely two visitors working together. At one o'clock we went home for lunch and at two o'clock we returned and worked until nearly five, when we were sent by twos to other homes than our own diggings for the conventional yet welcome tea and cakes. By this method, in the course of a week or more, it is possible in such work camps for the volunteers to meet with most of the families concerned, to get to know them in a personal way and to understand their joys and sorrows, needs and future prospects.

Thus, we learned that boys begin working in the mines when they are fourteen. Not many years ago they could begin when only eight years of age. Many men, after having mined coal for several years, become afflicted with a peculiar blindness and dizziness due to working in too dim light. We learned that many girls and boys fourteen years of age and older work in mills and factories for fourteen shillings ($3.50) per week. Of course, slightly higher wages are paid to men and women who no longer have room and board with parents. Our own host, who worked regularly leading a mule in a mine, made two pounds, ten shillings ($12.50) per week. Out of this he had to pay stoppages or taxes for such things as unemployment insurance, health insurance, library and playground fees, miner's home and so forth. No one in the British Isles is allowed to go hungry or freeze, but even *their* national dole cannot be administered, it seems, without many investigations and delvings into personal affairs and the consequent engendering of bitterness, and the amount of the dole is not sufficient for comfortable living.

South Wales is referred to by the typical Britisher in his happy faculty for choosing words as "our distressed area." Unemployment is still quite a problem there in spite of the huge rearmment program. This is probably true because most battleships, destroyers, and so forth, now burn crude oil and not coal. But coal is needed in the fabrication of steel for armaments. Perhaps, eventually, many more of the Welsh people will find employment indirectly in making guns—guns which may in the next war be used by some foreign power against them to "more effectively solve temporarily the unemployment problem."

What of the outcome of all this delving into the problems of people in distressed areas? What good can come of it? Such questions always come up in regard to work camps in the British Isles as elsewhere on the Continent and in the United States? Why does John Hoyland keep bringing together such groups of students and others in so many different places for such work and study and fellowship with the peoples of the communities? Why does the A. F. S. C. set up eight or more such camps each summer in our own coal fields, Indian reservations and city slum areas? Is it because they hope to effect sudden and miraculous changes in society and in government and its administration so as to drain away the poison and effect cures in all such "cesspools of social stagnation?" No, indeed—no such fond hopes are cherished by the instigators of such projects. Human nature can be changed, but oh how slowly. Human greed is rooted deeply and can only be eliminated by such study and understanding and reconsecration to the command, "Love Thy Neighbor as Thyself." Work camps bring such understanding and sympathy for all underprivileged to a greater and greater number of young people who volunteer each year. All sense of "coming down and ministering to" in such groups is shunned by the leaders of the camps, but rather the attitude is maintained of mutually sharing problems and burdens and ideas in the sense of Christian fellowship.

My friend and I could not stay for the full period of seven days with the group in Abercynon. It was most certainly our loss to have to leave early. We sincerely hope that others will have such a rich opportunity as we had of working and living in such simply arranged work camps (that is one of the strong points of the English work camp, no complicated or expensive set-up) and under the sane and deeply spiritual leadership of John Hoyland. In our several periods of worship and fellowship together we were most certainly aware of "the Spirit in the Midst."

HALF A BLOCK FROM HEAVEN

(A Child Poem)

Half a block from Heaven,
See the children play
Splashing down the curb-stream
On a rainy day,
Launching tiny schooners
Where the ripples meet
Down along the curb-stone
Of the city street.

Half a block from Heaven,
Hear the children laugh
When a tiny sail-boat
Capsizes in the chaff,
Hobbles like a riff-raff
The little crystal stream,
Makes a little ocean
Of the childish dream.

Half a block from Heaven,
See Billy with his bike
Dashing wildly up-stream
Splatters all the pike,
Puts the kiddies on the run
With his cloud of mist,
When he sprinkles just in fun
Giving us a grist.

Half a block from Heaven,
Hear a little prayer
"God, you bless my mamma,
And take away her care,
Lift me higher, Jesus
So I can see your face,
You may have my playthings,
Please take me to your "place."

HENRY COFFIN FELLOW.

Wichita, Kansas.

A Day on the Peninsula

And from Yorktown to Appomattox

EARLY Tuesday morning, after a restful nautical night in "the Forecastle," we enjoyed a plunge in the surf on Buckroe Beach. We say "enjoyed" without reservations as the water was so warm as to make bathing a matter of pleasure rather than of endurance, as it becomes when the water is stingingly cold as on the beaches of the Pacific Northwest coast. Some of us found, however, when knocked off our feet, that the roaring surf is not necessarily meek and mild because tempered to the blood of an inlander. We never did believe that King Canute stuff anyway.

The Cradle of the Republic

A naturally hearty breakfast followed, when, with our hosts as guides, we set out for a day's pilgrimage on the Peninsula; yes, on *the* Peninsula, the most historic one from sea to sea. Between the James and York rivers it lies, where, within comparatively few miles, is epitomized to a remarkable degree the entire scope of our national history. No wonder it is called "The Cradle of the Republic." Jamestown, Williamsburg, Yorktown, and the Peninsula campaign of the Civil War: this is the basis of the claim that no similar area in the United States can boast of such influence upon and contribution to our social and political structure.

In recognition of the significance of the Peninsula in our national history, the Federal Government is establishing the Colonial National Historical Park, including all these points of interest, which are being connected by a magnificent boulevard or parkway, already constructed from Yorktown along the York River well on towards Williamsburg. Approaching from the east, we were in chronological reverse, and our sense of the historical impels us to put first things first.

Right About Face, Captain John!

That means Jamestown of course, scene of the first English settlement, and capital of the Virginia Colony for a century. Romance and sentiment? Plenty of it. Avaunt, ye critical and realistic historians, while we revert to boyhood reminiscence and thumb again that yellow-leafed little history book until we come to the pictured story of the beautiful Pocahontas, shielding the prostrate body of Captain John Smith, saving him from the upraised tomahawk in the hand of her father, Chief Powhatan. We trust Captain John was not so ungrateful as he is made to seem in bronze and stone. Noble statues of him and his dusky deliverer adorn the Island, and it was a matter of indignant concern among our young people that while Pocahontas faces the doughty Captain devotedly and appealingly, he looks away ungraciously. The Association for the Preservation of Virginia Antiquities should have done better than that.

But the beautiful Indian Princess had her compensation in Master John Rolfe in a day when thrones were not overturned and powers and principalities made to totter because an American Princess saw fit to give her heart to an English commoner. Just here, however, vulgar business considerations intrude upon the haunts of romance. On the walls of the old church appears a plaque placed by the tobacco interests of the country in honor of said John Rolfe for having introduced the cultivation of their product in 1612. It's a wonder they didn't add that it enabled Pocahontas to keep her figure.

Three Events and Their Sequel

Two significant events, strangely contradictory in their import, are associated, as every school boy knows, with the early history of Jamestown, and in the selfsame year of 1619. In the first place, in July of that year, the first representative assembly in America met in the church at Jamestown, marking the beginning of free government in this country. It's development and final assertion led to the war for national independence. One month later, the first cargo of Negro slaves was landed here, involving a denial of human freedom, and establishing an institution, the power and menace of which required a fratricidal war to break, two centuries later. A third event occurred in 1619—the arrival of twenty Naughty Mariettas from England for the planters "to have and to hold." And their "warfare is accomplished." Or is it?

A Shrine and a Memory

Jamestown has long been but a shrine and a memory—a monument to the severe vicissitudes of famine and pestilence, of massacre and internal strife, which those early colonists endured. As a community it passed out of the picture in 1699, when the capital was transferred to the Middle Plantation which became Williamsburg. It is with a deep feeling of the historic sense that one strolls about the Island, giving rein to his imagination as he tries to visualize life as it was for those pioneers of the long ago. Effective aid to these reflections is given by the ivy-mantled tower of the old church which dates back to 1639. This massive tower eighteen feet square, with walls thirteen inches thick, was part of the original structure. The loopholes in the upper section indicate that the colonists put more faith in keeping their powder dry than they did in the God they worshipped. And perhaps that's why they were so nearly wiped out by the Indians.

The whole of Jamestown Island, with the exception of the area owned by the Association for the Preservation of Virginia Antiquities, has been acquired by the Federal Government to be included in the Colonial National Monument. Thorough research and excavation will be followed by such measures for preservation and exhibition of the archaeological discoveries as will make most vivid the conditions under which the American nation had its beginnings. On the strip of land reaching to the river, which was given by the Association to the United States, is the towering monument erected by the government on the 300th anniversary of the settlement there.

In Williamsburg the Beautiful

On driving from Jamestown to Williamsburg, one goes from memories to the material present, from ghosts of yesterday to the living presence. As Jamestown suggests the hardships and severities of our national beginnings, Williamsburg embodies the heyday of our colonial life. It was not only the political capital of Virginia, and the political center of the South—it was the social and intellectual and cultural center as well. That the Colonials lived in the grand manner

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SHARING

If we would do a kindly deed,
And help a friendless soul in need,
A word of courage, praise, and cheer
Would lift a heart, would stop a tear.
A tender voice, a loving smile
Would help make living more worthwhile
For him who needs a helping hand,
And for us, if we but understand.

Let you and me begin today,
And see what we can do or say
To comfort him for whom few care,
And show him that we like to share.
And selfless in our hearts relent
Then life would be a blest event.

BOLETTE ENES NELSON.
Minneapolis, Minn.

is amply attested here, thanks to the marvelous Restoration Project made possible by the munificence of John D. Rockefeller, Jr. For not only have the principal colonial buildings been restored with scrupulous exactitude—the atmosphere of that period has been reproduced with remarkable effect.

We were fairly enamored of Williamsburg, despite the torrents of rain that descended upon us—William and Mary College with its Wren Building, Bruton Parish Church, the Capitol, the Governor's Palace and gardens, old Raleigh Tavern and all, including the colonial dames in the flesh, but we can't take time and space to tell about it here. We remember that at Wilmington Yearly Meeting the other day a reader accosted us and said he still hoped to get safely home with us from Virginia Quarterly Meeting; and home we must get in this issue, even if we have to return another time.

Yorktown Is Emblematic

In going from Williamsburg to Yorktown, we mark another step in our country's development: we pass from the Colonial to the National era. When Cornwallis surrendered to Washington, the struggle for independence was won, and Yorktown became emblematic of freedom and nationality. The eminence on which the surrender took place must have inspired the Revolutionary forces with the hope of great things to come. It is a fine, commanding view which greets one from Yorktown heights, with the broad sweep of the York River before him, and on these heights rises the tall shaft, ornate and highly symbolical in conception, which memorializes the crowning victory. One part of the symbolism may be interpreted without recourse to a guide book—the thirteen virgin figures which joyfully bear aloft the monument to freedom and union. Here, as at Williamsburg, there are historic sites and houses associated with colonial and revolutionary events, which help to complete the picture.

An Angry Sea in Summer

On returning to Buckroe Beach in the evening, we found that what had been a rain storm to us had been something more than that at sea. The high and turbulent surf was pounding encroachingly upon the beach that had been so peaceful that morning, and reached quite up to "The Forecastle." Hence it took little imagination indeed to feel ourselves upon the raging main, as we settled in comfortably while the wind roared without and the waves lashed the strand. We considered ourselves fortunate to be favored with the sight of an angry sea in summer.

Virginia One Great Battle Area

All was quiet on the Peninsula next morning when we took reluctant leave of our friends of "The Forecastle," and retraced our way over the National Park highway toward Richmond. We couldn't go through alluring Williamsburg without one more brief stop. From there on we soon were in the bloody area of the Seven Days Battle, which marked the sanguinary and fruitless efforts of McClellan to force his way to the capital of the Confederacy. Having driven pretty well over the Old Dominion State within recent months, we are deeply impressed with how largely Virginia was one great battleground throughout the Civil War.

"It's Raining Apple Blossoms"

Having visited Yorktown, where freedom and union were attained, we desired to see Appomattox where they were maintained, so we drove west from Richmond to the scene of the surrender which virtually marked the close of the War between the States. It is out in the country, not far from the town of Appomattox. It was raining again as we drove about the countryside, seeking the customary signs and markers. We were about to continue on our journey—had in fact turned our backs on the scene—but the writer was estopped by a lingering desire. From our youth up, we had heard and read in oratory and fine writing, of how secession died one spring day "'neath the apple blossoms of Appomattox." Where were the apple blossoms? We must at least see where the apple tree stood, beneath which Lee made his fragrant surrender; so, around we turned, after seeking further directions, and drove through the rain on the trail of the flowering apple, somewhat to the disgust of the Professor. "This is not history," he thought, "but plain nonsense." And just as we reached the romantic spot—we had a flat! And wasn't that poetic justice for a sentimental pacifist!

Lexington and Lee

Lexington was our haven for the night, and an attractive haven it is, one of the loveliest of Virginia cities, situated among the green hills of the Shenandoah Valley. It is the seat of Washington and Lee University, and here lies Robert E. Lee, in the chapel of the institution of which he was president. Lee has become almost a demigod in Virginia, and his legend grows continually. What Lincoln is to the country generally, Lee is all and more to Virginia. Next in popular adulation is Stonewall Jackson, above whose grave in the Lexington cemetery towers a chaste shaft. They were indeed gallant Christian, as well as southern, gentlemen, among the finest products of manhood this country has produced for hero worship. Fine as they were, however, we could wish that in a day when war has become the universal plague of humanity, we might more generally recognize the heroes of human welfare in terms of today's needs and place them in our memorial niches of veneration. We would get on faster toward the high road of peace.

Farewell to the Professor

On our next to last morning out, we made a nonpaying stop at the famous White Sulphur Springs resort, across the line in West Virginia, and took a drink of what was good for us, presumably. Then over the Alleghenies through scenic Gauley Bridge, to Glen Ferris at the Falls of the Kanahwa, where we had lunch at the Inn where we had breakfasted two months before on our way to North Carolina. Through Charleston, then, over more bad West Virginia roads, across the Ohio to Gallipolis, where we concluded to call it a day.

On the home stretch next morning, we parted company with the Professor at Chillicothe, he to take the bus to Columbus while we headed directly for Richmond. Our parting compliment to him may well be given in the words of two traveling men who were with us at the same tourist home one night. Rising from the dinner table at which the Professor had held forth expansively on things historical and genealogical, they left the house and started for the street. Following them out, we saw them stop and converse. Then returning to where we were standing, one of them said: "Who is that man, and what is he doing this evening? I just told my friend here that he and I could go off and talk to each other, but if we would come back and listen to him we would learn something." We had listened and learned. Thanks, Professor, come again.

OUT OF THE STRONG

Out of the eater came forth meat, and out of the strong came forth sweetness.—Judges 14: 14.

Out of the strong comes forth the sweet,
The impossible, now good to eat,
Although 'tis found along the way
Within a tenement of clay
That missed the tread of weary feet.

The form had housed a vain conceit
For strength that thought itself replete;
Yet, values come through slow decay
Out of the strong.

Life out of death, as finest wheat,
In process, uses cold and heat,
From dread brings joy in calm display
To quicken hope for life's new day,
When triumph draws its sweetest meat
Out of the strong.

J. R. W.

What Makes a Good Clerk?

By George H. Wood

At the last session of New York Yearly Meeting, George H. Wood led a stimulating discussion on the qualities and preparation of a good Meeting Clerk. At our request he has submitted for publication the gist of his presentation. It will be noted that he has continually in mind the type of Clerk who not only presides but at the same time serves as Recording Clerk. The fact that these two functions have been separated in the procedure of the majority of our Meetings does not lessen the pertinency of the points made regarding caring well for the business of the Meeting.

THERE are, of course, Clerks of Monthly, Quarterly, Yearly and Five Years Meetings; also Assistant, Recording, Reading and Announcing Clerks, appointed to assist the Clerk in various capacities as needed. However, it will clarify the matter to first consider the Monthly Meeting as being the fundamental unit from which the larger groups draw their representatives. It is usually the Monthly Meeting that needs to develop Clerks because a good Monthly Meeting Clerk usually sooner or later becomes Clerk of the Quarterly Meeting and so on up to the larger groups.

A Monthly Meeting, in choosing a Clerk, should consider the fitness of candidates for the position. A Clerk should have an inspiring personality and be held in high esteem by members of the Meeting and be known for punctuality and orderly habits. The Clerk should also have ability to express the sense of the Meeting clearly, fairly and concisely.

In case a person has all of the qualifications needed for a good Clerk except that his spelling and penmanship are to him a bar from the appointment, the Meeting should suggest to him that he may ask someone qualified to assist him in recording the minutes in the Minute Book.

After a Clerk has been appointed, he should take pains to prepare himself for his work. (Let it be understood at the beginning that men and women are equally eligible for the office of Clerk and where the masculine pronoun occurs below it is intended in a generic sense.) The following equipment is needed: a Record Book for recording the minutes—generally leather bound with ruled foolscap size pages, usually handed down from the previous Clerk; an up-to-date copy of the Yearly Meeting Discipline which has been thoroughly read and understood by the Clerk; a copy of the latest Yearly Meeting Minutes and other important current papers pertaining to the meeting; a bag with a draw string, or case, in which to keep the Minute Book and other items enumerated above.

The Clerk should make a list of the officers and standing committees of the Monthly Meetings, showing term of appointment, etc., for reference at all times. This list should be lightly pasted in the back cover of the Minute Book. He should also have a calendar showing all the days of the year as well as a schedule of important items of business that come up at certain times of the year so they will not be overlooked. This calendar and schedule should be kept in the back of the Minute Book.

The Clerk's preparation for business meetings should consist of the following enumerated activities:

1. Review previous minutes and make memoranda of business to be brought up.
2. See that notice is given out as to time of holding meeting.
3. Consult with chairmen of committees and officers that need to report, so that reports will be ready. (Treasurer should report at each meeting. Trustees should report as often as business before them requires, but at least once a year, stating conditions of funds and property under their care.)
4. Arrange personal affairs so that he will be at the meeting on time and ready to proceed with meeting.

To successfully conduct a meeting involves many things. The Clerk should consistently strive to keep in mind and effect as many of these as possible:

1. Seek to promote a Friendly atmosphere of worship at the start of the meeting with opportunity for those led to participate. Scripture reading or reading of the Queries can often be used to advantage.
2. Develop Clerkship material by asking someone to act as Assistant or Reading Clerk.
3. Endeavor to guide proceedings so that business will be conducted promptly and interestingly.
4. In case controversial questions develop that seem hard to solve, suggest a committee to consider them and report at a later meeting.
5. Be considerate of those speaking to the business, but insist on their keeping to the point and being brief so that all may be heard. (A Friends Meeting should be the ultimate expression of true democracy.)
6. Avoid empty voids at the Clerk's table due to writing of detailed minutes or to uncertainty as to what comes next.
7. Keep in mind that "Time marches on," and long drawn-out meetings become tiresome and trespass on the time for other meetings.
8. When any question brought up has been discussed so that a united group feeling appears to exist, the Clerk should "express the sense of the Meeting" clearly and concisely and ask whether the Meeting approves of this being made the action of the Meeting; if so, a minute to cover should be written.
9. After transaction of all business, it is appropriate to resume a worshipful attitude for a few moments, after which the Clerk can make the closing minutes, which usually states that the meeting is adjourned to meet at next meeting date, or at the call of the Clerk "If the Lord will."

The Clerk's duties following the holding of meetings are deserving of attention. Among these are the following:

1. Within twenty-four hours, while matters are fresh in his mind, the Clerk should write up the minutes of the meeting and copy them, or have them copied, in the Minute Book in a neat and orderly manner, leaving an inch margin on the left for titles to facilitate quick reference. At the close of the minutes there should appear the Clerk's signature or that of the Clerk for the day, so that in later years it will be known who was Clerk.
2. Notify persons under appointment what is expected of them.
3. Keep the Minute Book and records in a safe place where it is not accessible to children or irresponsible persons.
4. Don't wait too long before next meeting to shape up plans for its program and business.

The matter of the tenure of office of a clerk is one that differs in many localities. However, it would seem that a Clerk should serve no longer than five years unless in an emergency, because other talented members should be used and thereby let the membership have the privilege of being free from embarrassment in case a new Clerk is desired and also to avoid loading most of the responsibility on a long tenure Clerk.

Allentown, Pa.

Pacific School of Religion

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

FRIEND ANTHONY BENEZET

BY GEORGE S. BROOKES

University of Pennsylvania Press, $5.00

This comprehensive and scholarly biography of the eighteenth century Friend, Anthony Benezet, is one which Quaker students and book-lovers can ill afford to neglect, for within the covers of this substantial and well bound volume is given an exhaustive and definitive account of the life and work of a great-souled humanitarian whose influence has penetrated the social, moral and spiritual darkness of succeeding generations.

Just why no previous biography of Anthony Benezet has been attempted it is difficult to say, but this present work does full, if belated, justice to both his personal integrity and to his social importance.

The son of Huguenot parents, Jean Etienne and Judith Benezet, Anthony was born, January 31, 1713, at St. Quentin, France, from which city the family fled to Rotterdam in 1715 in order that they might "freely to profess our holy religion." Later that year the family removed to London, where they lived from 1715 to 1731, in which latter year they immigrated to the New World, setting up their home in Philadelphia where, soon after their arrival, the father and his eighteen year old son Anthony, were informally recognized as members of the Society of Friends.

During those first years in the New World, Anthony stood at the crossroads of a professional and business career. As might have been expected of one endowed with his strong vein of piety and well developed sense of duty, he brushed aside with disdain the allurements of the world and conscientiously sought for an employment through which he could influence for good the youth of his day. Opportunity for such service came in 1739, when he succeeded the learned Pastorius as teacher of the Germantown school just outside of Philadelphia. This experience proved to be the threshold leading to a wonderful career as teacher in the Friends' English School of Philadelphia, now known as the William Penn Charter School, where, associated with some of the most eminent, pious and learned men of the community, he became "the gentle schoolmaster, whose beautiful character, illumined by kindliness, modesty and gentleness, shed luster everywhere for the next forty years."

Immediately Benezet became an innovator in pedagogy. He discarded the conventional rod and governed by kindness—and with such success that other schoolmasters wrote to him for advice. And as a practical guide for the student he compiled "A First Book for Children," "The Pennsylvania Spelling Book," and "An Essay on Grammar," all of which were widely used as texts.

In 1754 he became the master of what was probably the first school exclusively for girls in America, one established by Friends at his suggestion. He was also the first noted teacher of poor Negro children in America, starting in 1750 in his own home an evening school for them, which he taught gratuitously for twenty years. In 1770 he induced Friends to build a large school for Negro children—but not until he had first convinced his contemporaries that the blacks, like the whites, possessed rational minds!

His work for the Negro was not confined to the classroom. In 1780, when Pennsylvania passed an Act for the Gradual Abolition of Slavery, it was Benezet who, almost alone, urged the importance of educating, as well as liberating, the Negroes. Also, through his wide correspondence with leaders of opinion and the influence of his tracts, Benezet stirred up a movement both here and abroad for the abolition of slavery. And his pioneering work in that field constitutes what was probably his outstanding contribution to future times.

In 1754 he penned to the Society of Friends the important "Epistle" in which he challenged members of the sect to take a stand against slavery, and, in the years which followed, there appeared, often at his own expense, a variety of publications in which were set forth the evils of slavery. In 1772 appeared his longest and most significant anti-slavery writing, "Some Historical Account of Guinea," brimful of information concerning the history of slavery and containing in detail an exposition of Benezet's own plan for the abolition of that inhuman institution. Three years later, in 1775, Benezet was instrumental in organizing the first anti-slavery group in this country, the Society for the Relief of Free Negroes Unlawfully Held in Bondage.

Aside from his interest in the welfare of the Negro, Benezet was keenly alive to the deprivations of other oppressed groups. When hundreds of Acadians, exiled by the British in 1755, came to Philadelphia, it was Benezet who made himself their protector. He was also deeply concerned about the treatment accorded the Indians who, he felt, were often unjustly dealt with by the colonists. To insure their getting a fair hearing he attended every important treaty conference of the period and often served as an unofficial adviser to the leading tribal chiefs.

Living where he did, Benezet was an involuntary witness to many of the events and actions which precipitated the Revolutionary War, and his susceptible heart was deeply grieved as he viewed the disturbing elements rising all around him. Then, and later after war had definitely begun, he lost no opportunity to deplore the resort to arms, and so genuine and courageous was his concern that his protestations, both oral and written, were heard, if not heeded, by men of affairs whose custom it was to deal summarily and ruthlessly with similarly minded pacifists and their utterances.

As a "Weighty Friend," Anthony Benezet labored zealously for fifty years among the members of the Society of Friends, fostering their interest in the education of the young, setting in motion a circulating library of the best available magazines, pamphlets and books, bravely leading them to definite, concerted action on the baffling questions of slavery and war and temperance, and penning the most succinct presentation of the principles of the Society known in that day ("A Short Account of the Religious Society of Friends, Commonly Called Quakers"). In 1770 he was made an Elder and thereafter his sound wisdom and rare tact were entirely at the disposal of Philadelphia Friends, who came to him in great numbers, confident that from him they would receive the understanding counsel which they so often sorely needed.

Here, then, is a book which is a welcome addition to the shelf of American biography—the story of a saintly and noble man who, dedicating his life to the service of humanity, won for himself posthumous fame as a gifted teacher, an eminent Quaker, and a discerning philanthropist.

Mr. Brookes is to be commended on the thoroughness with which he has delved into his sources and on the wealth of primary matter which he has incorporated in his book, more than one-half of which is given over to letters and selections from Benezet's writings. One criticism, and it a comparatively minor one—though levelled against a flaw repeated often enough to become annoying. In his eagerness to demonstrate the significance of his subject's life, Mr. Brookes repeatedly indulges in extravagant praise which, though deserved, detracts rather than adds to the characterization of a man whose accomplishments serve, in themselves, as a eulogy.

LOIS R. HIESTAND.

FINISHING a garage at the Fayette County Homesteads, a typical work camp job.

WORK CAMPERS take time from building a T. V. A. dam for study and discussion with Brian Price-Heyward.

FRIENDSHIP IN ACTION

at Home and Overseas

Some 1937 Views of Service Committee Work

Through work among unemployed coal miners, slum dwellers, mountaineers and cotton sharecroppers the American Friends Service Committee helps young people to face the realities of their world and testifies to the divine worth of man. Through relief work in Spain, student hostels and institutes of international relations it seeks ways of peace and demonstrates the power of good will to take away the occasion of wars. It is not easy to photograph ideals; the camera's eye sees only the surface of things. Yet in these pictures may be sensed the underlying spirit of Quakerism which would have men and women so work and live that His will may be done on earth.

SUMMER school at Hill House, Mississippi. Marjory Penney, a Volunteer Work Camper, teaching and learning interracial good will.

AMERICAN Friends Service Committee Headquarters at Twenty South Twelfth Street, Philadelphia, Pennsylvania.

FIFTY coal miners and their families will build homesteads on the two hundred acre tract near Republic, Pennsylvania, purchased this year by the A. F. S. C.

No one knows how to provide employment for 200,000 coal miners displaced by changes in the industry. Can they become self-supporting in cooperative communities? Can they be re-trained for other lines of work? Can new industries be found to absorb their labor? These are some of the questions the Service Committee seeks to answer by its experimental homestead in Fayette County, Pennsylvania. New techniques of rehabilitation tested by Friends may prove helpful to Government and private industry in solving the national problem of unemployment.

WITH sixteen families selected and eager to move in, Work Campers have been busy this summer laying water mains and building poultry houses.

THE WHOLE family enjoys taking care of the garden plot. Homesteaders expect to raise most of their foodstuff and sell produce to the Pittsburgh market.

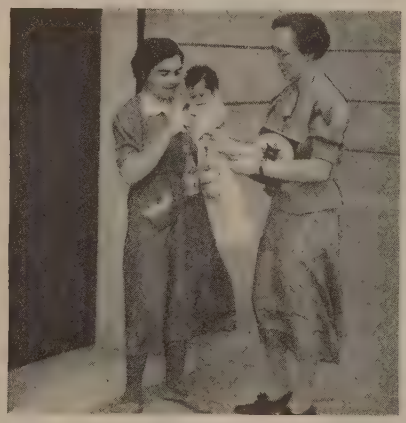
MOVING DAY for Joe Petrofsky and his family, the first homesteaders to start living on the Fayette County rehabilitation project.

ANOTHER effort to improve conditions in the depressed coal fields. Winnifred Wencke and Beatrice Fuller sorting clothes at Friends Health Center, Logan, West Virginia.

Friends are finding opportunities, both at home and abroad, to demonstrate the power of non-violence. In all their efforts at peace-making they are aided widely by many other Christian groups. Thus the Institutes of International Relations are held in cooperation with the Committee for Social Action of the Congregational Church. Relief in Spain is notably supported by the Mennonites, Church of the Brethren and Federal Council of Churches.

PEACE TALK at Wellesley, one of ten Institutes of International Relations. K. Brooke Anderson, left; George Selleck, facing center; Fred Libby, right.

ENGLISH and American relief workers Spain-bound. Cuthbert Wigham, chairman of F. S. C. (London); Alfred Jacob and Wilfred Jones crossing the Channel.



"A DROP OF MILK" (Gota de Leche) is the name of Esther Farquhar's baby clinic in Murcia, Spain. She is shown here with her first patients.

REFUGEE women and babies waiting for food and medical treatment at Esther Farquhar's clinic in Murcia, Spain.

EAST and West meet in fellowship at Cheyney Institute of International Relations. T. Z. Koo of China and Dan West of the Church of the Brethren who is now doing relief work in Spain.

MILK Canteen for Spanish refugees established in Barcelona by English Friends and the International Save the Children Fund, Geneva,

FOURTH FLOOR of the former League of Nations Secretariat, Geneva, is the new home of Friends' International Center.

FOREIGN students with Grace Lowry at Friends International Student Hotel, Washington, D. C.

VOLUNTEER peace workers training at Whittier College, California, for summer's work under the Emergency Peace Campaign.

Ambassador of Good Will, W. W. Comfort, sharing the fellowship of the French Yearly Meeting held in Paris during May.

TÊTE Â TÊTE at the Washington conference of the Fellowship Council. From left to right: Howard H. Brinton, Pendle Hill; William C. Dennis, Richmond, Indiana; James D. Hull, Baltimore; J. Passmore Elkinton, Philadelphia.

On Mission to Friends in Cuba

By R. Furnas Trueblood

THREE days to Havana! By automobile to Indianapolis, by train to Miami, by Pan-American Airways to Havana! It reads like an advertisement. In reality it took me less than three days to go from Plainfield, Indiana, to that picturesque city in the Island of Cuba.

This is how it came about. The Friends of Cuba Yearly Meeting were planning a Young Friends Christian Endeavor Conference. Last year the American Friends Mission Board had sent two visiting Friends from the States to Cuba. The Cubans had liked these visitors so well that they wanted the plan to become a custom. The Mission Board liked the idea, too, and this year they invited me to go.

The airplane trip was most invigorating. Two hours and twenty-five minutes in the air, for the first time in my life, and after it was over I was ready to go again. One is treated very hospitably on the trip. Chewing gum is served free to prevent air sickness, and cotton is provided for the ears. And such views! The coral reefs, the beautiful blue waters of the ocean, and then Havana, which, seen from the air or from the ground, is a very picturesque city.

With a little knowledge of Spanish, and some help once in a while from some stray interpreter, I soon learned to make my way around. Historic spots, beautiful parks, intriguing narrow streets kept me on the alert, and busy seeing the sights. Walking down one street I suddenly felt quite at home when I came face to face with a large red-fronted store over which I read the name Woolworth's.

After a day of sight-seeing I was ready to rest (?) on an all-night trip on a de luxe omnibus going to Holguin in Oriente Province. That was my immediate destination, and there I arrived at half past eight in the morning. Holguin is the center of Cuba Yearly Meeting, and at that time of the year, one of the hottest places in the world, I think. A warm reception was extended to me, not only by the weather, but by the missionaries, Henry and Alma Cox, and their son Gilbert. I was introduced to the native pastor of the local church, Sr. Arseno Catala, and invited to speak to his people on the following evening. Then I was shown through the buildings of the "Collegio de Los Amigos," a school of high standing of which Friends may very well be proud.

Having arrived early that I might visit various mission stations before the conference began, I started out on Friday for Banes. Banes is really not so far from Holguin, but traveling by automobile, train and gasoline car it took me all afternoon to get there, so round about was the journey. A group of the young native leaders met me at the train and took me to the home of their pastor where we all had a supper served in Cuban style, which was a delightful experience. After supper the people gathered in the church to hear me speak. It was the regular Christian Endeavor night and there was a fine group of young people. After the service we had a social time together, and I found more use for the little Spanish I knew, for there were only two or three in the whole group who could speak any English. Dr. Miguel Tamayo was my interpreter and he proved to be an excellent linguist as well as a delightful friend.

After a pleasant night spent in the home of the pastor, Sr. Juan Guzman, I went for a trip into the beautiful country around Banes. There are many rugged hills, covered partly by luxuriant tropical shrubs and flowering trees, and partly by large banana groves and plantations of sugar cane. And everywhere the majestic royal palm lifts high its head in graceful splendor. From an inspiration point where we stopped, we beheld a wonderful view of hills and vales, and beautiful Banes on the edge of the green-blue bay. I told the friends who were with me that I was reminded of the one time Moses was privileged to view from the mountain top the Promised Land—such is the beauty of Banes!

But our trip to the country was not just to see its beauty. Dr. Tamayo and Sr. Juan Guzman took me that I might get a glimpse of home life in the country and see the very wonderful work the Banes Church is doing among the country people. Under a definite six year plan, two chapels of native construction have already been erected in these country districts by the Banes people as a part of their enthusiastic program of Christian extension. They plan now to build one new chapel each year in a new section, thus spreading their influence throughout the countryside, and evangelizing as they go. Each chapel houses a day school for the children under the direction of an enthusiastic teacher, consecrated to this Christian service, and serves as a place for community social gatherings as well as for preaching and worship. And what success are these chapels having? Whole families are flocking to these centers—families which heretofore have had very little social life and almost no fellowship with their neighbors a mile or two away. Now they are learning the beauty of Christian fellowship. And how do they like it? We stopped to visit some of them in their homes. We heard their testimonies and saw the unmistakable light of Christian joy shining on their faces.

In one place a whole group of people came together and gave us a friendly reception, impromptu, but whole-hearted and enthusiastic. In a thatch-covered native hut we sat and talked together. The little children sang some pretty songs, and two little girls dressed up proudly in their school uniforms in order that I might see what they were like. I spoke to a pretty little black eyed, six-year-old girl, and asked her if she could sing, "Jesus Loves Me." She said she could, and her eyes sparkled. Then another little girl stood up with her and together, in beautiful clear voices, they sang of the love of Jesus in their hearts. One of the daddies standing by proudly patted his little girl on the head when she had finished, and Dr. Tamayo whispered to me, "You can't imagine what a difference Christ has made in that man's life. It has been transformed."

After the little meeting was over in the hut, the men went out in the yard, picked coconuts from the great coconut palms, cut off the tops of the coconuts with their great sugar cane knives or machettas, and poured out the water for me to drink. The rest of them knew how to drink the water right from the coconut shell and I learned how before I left Cuba.

I was curious to know how all this country work was supported, and where they got their money to build these chapels. They had told me that none of the money came from the Mission Board. Part of it they raise by observing a self-denial day. The rest of it comes from the Quaker bakery. I had heard about the Quaker bakery before, but how interesting it was to see it in action. It started as a venture of faith, and is proving to be a real success. With a present capital of about $1,000 and a working force of twelve men in the bakery and nine delivery men, the Quaker bakery turns out excellent bread, and has developed an enviable reputation. The proceeds from the bakery are used by the Banes Church to carry on their mission

work in the country. I was told that nearly all the members of the church were engaged in the missionary work in one way or another, and that they have a wonderful field with about 7,000 people scattered about in the country districts. Sincerity, honesty, enthusiasm, devotion to Christ and his work—such is the spirit of Banes.

My next visit was in Puerto Padre, in the home of Emma Martinez. For years this veteran missionary has carried on faithfully in this beautiful seaport town. Through her school, and through her leadership in the church, she has been a blessing to many, many people. Young and old alike look to her for spiritual guidance and inspiration. It was my privilege to speak in the Church at Puerto Padre on a Sunday evening, and I had a fine appreciative congregation. On the way to Puerto Padre I was able to get a glimpse of the Friends churches at Velasco and Chaparra, and from a distance I saw the chapels at Bocas and Auras. It was a surprise to me to find so many opportunities open to Friends and yet such a lack of trained pastoral leadership. What wonderful things Friends could do if they had leaders ready now to go into those fields and work. The greatest need on the Cuban field, as I saw it, is the need of provision being made for training native leaders to carry on the work. Gradually our prospective leaders are going to other denominations because there is so little opportunity for further training among Friends. We must supply this need.

The Christian Endeavor Conference was held for two weeks at the sea port town of Gibara. All Cubans say that this was the place where Christopher Columbus first landed when he came to America, and that he made a statement something like this as he viewed the beautiful landscape near what is now Gibara, "The eyes of man have never looked upon a more beautiful land than this." It is indeed a very picturesque place.

The Conference was pretty well attended and the young people were wide awake and eager to learn. It was a real privilege to be with them and speak to them. I had been asked to give a series of ten lectures on the general subject, "Friends' Beliefs, Interpretations, and Our Message to the World." Henry Cox was my interpreter as I brought these messages to the Conference.

The program was organized somewhat like our young Friends conferences here at home. There were Bible study periods, devotional periods, and other conference sessions in the morning. In the afternoon there was plenty of time for rest and recreation, and in the evening there was a preaching service open to the public. It was always a marvel to me to see the way the people of Gibara came to church. Every night for almost two weeks the church was filled with people. In the late afternoon of each day, Henry Cox conducted a children's service, showing film slides of Bible scenes and stories. There were from 150 to 200 children present ever night, and how they did enjoy it! What an opportunity for Friends in Gibara! And I soon discovered that Friends were making the best of many of their opportunities. Like those at Banes, Gibara Friends, under the leadership of their pastor, Sr. Juan Sierra, have also been conducting missions in the country districts with excellent results. On the very edge of Gibara there is a little chapel which I had the pleasure of visiting, where services are conducted by one of the young men in the church at Gibara.

As I look back over those two weeks I remember many good times, many interesting incidents and experiences too numerous to relate here. The spirit of consecration and devotion to our Christ and the work of his kingdom was very manifest, and I think I never felt a kindlier spirit of love and Christian fellowship in any conference. Although I spoke a different language, Cuban Friends treated me always as a brother. Their hospitality and their friendliness was heartfelt and sincere, and I shall always have a deep appreciation in my heart for my many new friends on the beautiful Island of Cuba.

After the Conference was over, I started home again by the way of Holguin. The Coxes planned a little farewell party for me, and several of the Cuban Friends gathered to tell me goodbye. Not only did they come to the home of the Coxes, but they went with me to the bus station. What a pleasant memory I have of that friendly group standing on the sidewalk as my bus drove away, waving their hands in farewell, and calling adios, and good-bye.

During my three weeks in Cuba I discovered three needs, and I was urged to make them known. With the presentation of these needs I close my little story. First of all is the need I have already suggested for leadership training. If a man, well qualified to train Christian workers could see the opportunity and feel the call to go to Holguin and establish a center for such training, and if the Mission Board could supply some financial aid to young people who would like such training, it would be one of the most profitable advance steps in the work in Cuba today. In the second place, there is great need of a new church building at Banes. The people at Banes are doing wonderful, sacrificial work in carrying the gospel to their country neighbors, and they need and deserve help in rebuilding their own church plant. In the third place, some new construction work is needed on the conference grounds in Gibara. The young peoples' summer conference has become a very important and influential institution, but the sanitary conditions on the conference grounds are not what they should be. There is also great need for shower baths and a new kitchen. Cuba is a very worthy field, and Friends at home in the States may certainly feel that it is very worthwhile to give of their means and of their prayers that the work there may go on and on, ever bearing richer fruit for the Master.

OHIO YEARLY MEETING IN ANNUAL SESSION

No less than seven Yearly Meetings and twelve States contributed to the attendance that taxed to capacity the facilities of the Damascus, Ohio, community in caring for the Yearly Meeting held August 24 to 29.

The annual opportunity for the renewing of Christian fellowship made the occasion one of special happiness, underneath which was a fundamental seriousness lifting the gathering out of the realm of purely social intercourse into one of high purpose and resolution cheerfully assumed. Boards and committees gave good accounts of their appointments as the week progressed.

William Kirby of Huntington Park, California, used the four chapters of Philippians in bringing a like number of expository messages at the eleven o'clock hour. The daily attendance reached its peak at this period when in a most forceful manner the truth of the Word was presented.

Apprehension as SHRsewillowingo SH sionaries in China was relieved by cablegrams announcing the safety of Frieda Girsberger, at Hongkong; and Charles and Elsie Matti, at Shanghai. Rachel Mostrom and Ethel Naylor were reported in distant Kuling on vacation.

In the annual missionary service, three speakers assisted in celebrating the fiftieth anniversary of the sending of the first missionary, in the person of Esther Butler, to the field in China. Elisabeth M. Jenkins, daughter of Sarah Jenkins, first president of the Board, recounted the early experiences of the work; Dr. Walter R. Williams, former superintendent of the mission, continued with interesting references to the middle period; while Charles DeVol, recently returned from China, told of the last ten years, largely the years of fruitage, in which doors to the gospel message have been opened wide. Carrie B. Wood, after thirty years in India, gave a parting message before leaving for another term of service. At the close of the Yearly Meeting she was joined by Dr. Ruth Hull Bennett and son for the outgoing trip.

Dr. Ezra DeVol, having just completed medical preparation for service in China, gave a brief message.

Claude A. Roane continues as Superintendent of Pastoral and Evangelistic work and President and Field Secretary of the Missionary Board. One new meeting was established, and two mission meetings discontinued. Three new church buildings were dedicated during the year and plans formulated for construction of what is to be known as the Homer L. Cox memorial church at Springfield, Ohio. The Stewardship News sheet, presented by the superintendent, Perry M. Hayden, showed an increase in per capita giving from $18 to $21 for the year.

Under the leadership of President Worthy A. Spring, representatives of the former Cleveland Bible Institute presented the steps by which they are making ready to grant the Th.B. degree at Cleveland Bible College. No longer is the school seeking a new location because of the "Roaring Third," Cleveland's slum district. Federal projects have given it a new and satisfactory physical environment in the form of parks and apartments, as well as opportunity for the enlargement of the campus. The number of trustees appointed by the Yearly Meeting was increased from nine to twelve.

Dr. W. Stanley Smith gave a forceful address on the cost of the liquor traffic in money, lives, morality and spirituality, and urged unrelenting warfare against this evil. Dr. B. H. Shadduck presented an address for the Peace Committee. Eber and Martina Hobson and William and Ada Magner, Kansas Yearly Meeting Friends of extended experience in work among the Indians, spoke of the continued need of spiritual help among the various tribes.

By its observance of the jubilee year of China missions, through hearing read the opening minute of the first Yearly Meeting, held one hundred and twenty-five years ago, and by reference to the building program for the old meeting-house still standing at Mt. Pleasant, the Meeting was made conscious of its historic past. The Yearly Meeting approved plans, under the sponsorship of the Ohio State Historical and Archaeological Society, for the reconstruction of the interior of the building and the establishment of a national Quaker memorial.

Clark B. Price was recorded a minister in a service of dedication, Joseph H. Smith of Redlands, California, giving the sermon.

The high level of spirituality manifested throughout the sessions brought forth many heartfelt expressions of thanksgiving from Friends privileged to have been in attendance.

The religion that has become formal has lost its moral value.

AT YEARLY MEETING IN HAWKEYE STATE

Local and World Problems Claim Attention of Iowa Friends In Annual Session

The seventy-fifth annual assembly of Iowa Yearly Meeting of Friends was held at Oskaloosa, Iowa, August 23 to 29. It seemed fitting that this year should be devoted to our own particular problems, so the messages were brought chiefly from our own membership, or from those who have formerly been members of Iowa Yearly Meeting.

We were glad to welcome into our midst the President of William Penn College, Edwin McGrew, and his wife Frances; Herbert Huffman, Jr., the new pastor of the Oskaloosa College Avenue Meeting; and Elmer and Alta Ditch, who are serving as pastors at Motor, Iowa.

Repeated references were made to the Friends World Conference, and the regional conference (a follow-up of the larger gathering) to be held at Scattergood near West Branch, Iowa, September 18-19. Several Friend en route to the World Conference stopped at Iowa Yearly Meeting for a few days.

Visiting Friends who were presented from time to time were: Gilbert and Minnie Pickett Bowles, who have been missionaries in Japan for thirty-six years; William S. Kitch and wife Anna from Kansas Yearly Meeting, formerly of Iowa Yearly Meeting; Grace Huffman of South Carolina, mother of Herbert Huffman, Jr.; Clara Ford of Indiana Yearly Meeting, a missionary to Africa and granddaughter of Gilbert Farr, formerly of Oskaloosa; Murray S. Kenworthy, acting Administrative Secretary of the American Friends Board of Missions, and his wife Violet; Dr. B. F. Andrews, of Western Yearly Meeting, who has been serving as headmaster of the boys' school in Jamaica for the past few months; Gladys Smith Jones of Jamaica; William Byerly and wife, Marian Tabor Byerly, of the Kick-a-poo Indian mission, together with two Indians, Martha Stevens and James Downs; Jeanette Hadley, editor of our Bible School supplies and representative of the Friends Publication Board; Casper and Elizabeth Hanson, and Curtis and Stella Hockett of South Dakota, members of Nebraska Yearly Meeting; Sceva B. Laughlin of Oregon; and Jesse and Anna Marshall of California Yearly Meeting.

The statistical report showed a creditable gain in membership and an increase in financial support. Reports on the state of Society were, on the whole, much better prepared than usual, thus making it possible for the meeting on Ministry and Oversight to present a definite and satisfactory summary to the Yearly Meeting.

The Epistles from many Yearly Meetings were read and appreciated. One of the chief concerns of the foreign communications was the need for world fellowship.

During the session devoted to prohibition and public morals, Gilbert Bowles gave a review of the temperance movement in Japan, and Minnie Bowles told of the young men and women's work in temperance education in Japan. Roscoe C. Coffin of Minneapolis, Minnesota, reported on the activities of the Minneapolis temperance workers.

At the missionary session Gilbert and Minnie Bowles spoke graphically of the situation in Japan and China; Irene Hoskins, who has been at the Wyandotte Indian mission this summer, told of her work there; Dr. B. F. Andrews described the dedication of the new church in Jamaica; Gladys Smith Jones brought greetings from Jamaica; William Byerly presented Martha Stevens and James Downs who entertained us with Indian music; and Murray S. Kenworthy reported on the conditions in our different missionary fields. In the women's missionary meeting, Clara Ford told of the situation of girls and women in Africa.

President McGrew, in the annual report of William Penn College, spoke of the greatly improved condition of the college, and of the hopeful outlook for its future. After the college reports, the meeting adjourned, on Friday afternoon, to the Spencer Memorial chapel

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CONQUERED

Fiercely they stoned him,
Having no pity;
Hate hotly pursuing
Its foe to the death.

Among the onlookers,
Condoning the madness,
Consenting to murder,
A zealot from Tarsus.

With face of an angel
And smile of forgiveness,
The innocent Martyr
Fell sweetly asleep.

But smiling forgiveness
On face of an angel
Burned into the soul
Of the zealot from Tarsus.

ALBERT W. MACY.

Pasadena, Calif.

where Jennie Fry entertained us with a half-hour's organ recital. An informal social hour followed in the reception room of the women's residence building.

Our Yearly Meeting Superintendent, Richard R. Newby, conducted a short dedicatory service for Charles Pierson, who was recorded a minister, and for Guy Harvey, a minister who comes to us from another denomination.

Under the efficient leadership of Lucille Thomas, a Junior Yearly Meeting was organized with Elsie Heacock, presiding clerk, Ruth Sams, recording clerk, and Claire Street, reading clerk. The boys and girls took charge of the worship services each morning. The theme for the week was "Learning to Work for God." Messages were brought to them by Wendell Hansen, Minnie Bowles, Irene Hoskins, Ermin Perisho, and Charles Pierson. Classes in missions, temperance, and Junior Christian Endeavor methods were ably led by Bessie Franc Brown, Mrs. L. G. Lampman, and Nettie Haworth. Keith and Kenneth Jones of Jamaica were welcome visitors. The Epistle prepared by the Juniors was read before the Yearly Meeting and their handwork was on display one afternoon. In the report of the young people's work, Paul Barnett was named as chairman, and Paul Albery as vice-chairman.

Thursday evening was devoted to religious education, with a demonstration of the use of gospel song in Christian Education.

The eight o'clock devotional services were ably led by Clara Ford, Edna Hutchins and George Wood. An inspiring and uplifting message was brought on Tuesday evening by William Kitch, while "The Great Frontier" was the subject of the address given on Wednesday evening by Herbert Huffman, Jr.

The topic of "Justification for Friends" claimed our attention at several sessions. Percy Thomas spoke on "Why Friends?" Consideration was given to our fundamental principles, worship, and spiritual distinctiveness, and four Friends engaged in a helpful panel discussion on the present contribution of Friends to society as compared with that of other periods. The crowning message of the series was given on Sunday morning by Edwin McGrew in an address on "The Justified Future of Friends."

The closing message of the Yearly Meeting was given by Ermin Perisho, who spoke on Sunday afternoon from the text, "What seek ye?"

The Yearly Meeting closed with an impressive consecration service.

ELIZABETH SMITH.

Many men who have grown great forget the Lord's blessing upon which the greatness depended.

Pastoral Care of the Parish

By Theodore Foxworthy

BEFORE a pastor can properly care for his parish he must know it thoroughly. Every pastor should know where the people live. He should make a plot of the country-side, the city or town, if the place is not too large. By a card index, or by some similar means each family that is or might be interested should be located. This knowledge must be kept up-to-date by some sort of parish organization, whereby certain ones in the church will have districts to look after, to scan for new families, and to note changes in location on the part of others, etc.

The pastor should know something of the financial status of his community. Budgets must be raised, churches and parsonages built, repaired or improved, emergencies met. All of this takes money and to provide that money the leader should know what to expect from his people. Well organized churches may care for these expenses without the need of the pastor but often he must help or sometimes direct financial campaigns.

The pastor should be conscious of the physical, social, moral and spiritual conditions and needs existing in his field. In the days of Christ and of the apostles, the destitute, the outcasts, the moral perverts, and the spiritually hungry either pressed their way to the source of help or were brought by others. Today we must go where the needy are if we would know their wretchedness, their weaknesses, their wrestlings and their worth. Some of this information may be gained at the time of a survey or by a group assigned to gather such facts, although personal visits by the pastor himself are always best.

II.

Every true pastor must identify himself with his people. He must put himself alongside of them, sharing with them their joys, their burdens, their adversities, their sorrows. Paul says, "Rejoice with them that do rejoice and weep with them that weep." No greater hero is recorded in the annals of missionary lore than Dr. Wilfred T. Grenfell, who for a generation has identified himself with the long neglected fishermen of the dreary Labrador. In poverty, in accident, in sickness and in death, he is with them to minister, to comfort, to heal and to point them to the One who listens and responds to every human cry. No pastor can truly fulfill his mission unless he yearns for those he serves.

Every pastor must visit in the homes of those throughout his field. Dr. Chalmers once said, "A house-going minister makes a church-going people." The biographer of the beloved Allen Jay states that in his early ministry Allen Jay spent much time visiting families, helping them in their religious difficulties and encouraging them to be true to their duties. Dr. Theodore L. Cuyler, who for thirty years was pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, gives a masterpiece of information, inspiration and incentive in his book, "How to be a Pastor," in which he says: "While only one man in ten may have the talent to become a very great preacher, the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a minister such heart-power as a personal acquaintance with and personal attentions to those he aims to influence; for everybody loves to be noticed. Let a pastor make himself at home in everybody's home. Let him come often and visit their sick rooms, and kneel beside their empty cribs and their broken hearts and pray with them. Let him go to the business men in his congregation when they have suffered reverses and give them a word of cheer. Let him be quick to recognize the poor and the children and he will weave a cord around the hearts of his people that will stand a prodigious pressure."

A pastor must watch his flock. The shepherds of the Orient watched while their sheep fed on the green grass of the hillsides and of the valleys. They protected them from the wild beasts and from the little serpents that were lurking near. They watered them at the noonday, bound up their wounds when they were bitten or bruised and led them at eventide back to the fold. They were called, committed and consecrated to their task. As pastors, there is a lesson for us here. We must watch where people feed and upon what they feed. Horses of the western plains sometimes feed on the loco weed. The plant is palatable but poisonous, yet the animal will live for months, gradually wasting away before death comes. There is much good and wholesome spiritual food upon which to feed but much poison is lurking here and there. A great deal of it is pleasing to the eye and to the taste. Young and old must be watched, protected, tactfully directed, and supplied with wholesome spiritual food. Good books, good periodicals, good music, good pictures, right associates and much more that is constructive need to be provided as conditions demand.

In the care of the parish the pastor must be loving and sympathetic. Not sympathetic to the extent of indulging people in sin and compromises, but to the extent of hastening to their aid when they need a comforter and a friend.

Ellison R. Purdy, who was an outstanding pastor for more than forty years, said this: "When a pastor ceases to love his people it is time for him to move."

In caring for his parish every pastor must be much in prayer, remembering always that "the prayer of a righteous man availeth much."

That a pastor must be conscious of the physical, social and moral situations in his community has been mentioned. He should also be alive to the intellectual needs. If destitution is in evidence, he should be quick to ascertain the causes and to assist in alleviating them. If the heel of oppression is grinding down upon the laborer or the underprivileged, he should do his best to help change such intolerable conditions. If recreational facilities are wanting or are unwholesome; if social or moral conditions are bad, he should work with his church and with other organizations to provide what is needed or to rectify these wrongs. The pastor must work with Christ and with the Church to save the lost, but he also must strive with the followers of Christ and with all good citizens to clean up the wallows of sin and to provide such surroundings as will make it easier to protect, interest, and develop those who especially need the church's care.

Every pastor should be interested in helping to train young people and adults for a larger life. Besides supplying good books and periodicals, he should provide proper reading and study courses, recommend suitable reading material, help to guide young people in their thoughts and plans for college work and try to make them feel that if they would make the most of life they must seek, with Christ as their Saviour and Guide, to prepare for the largest possible service.

But the greatest need of all is the spiritual need. In every parish there are many perishing without Christ. And, doubtless, in every fold there are some who are unwilling to be led along the way of spiritual deepening and development. By prayer, by preaching, by visitation, by social and civic contacts and by every other means possible, the pastor should seek to win all of these who are out of the church, or in the church, to Jesus Christ. Preparation should be made from time to time for spiritual ingatherings, and then when the time is ripe, the method or methods most adaptable to the particular group should be utilized. "The Lord added to them day by day those that were being saved." Such was the experience of the Apostolic Church, and such ought to be the experience of every church if it would fulfill the mission of Jesus Christ.

The pastor must organize his people for work. A working church is usually a harmonious church and a "going" church. Organize to reach the lost, to facilitate departmental work, to keep the church on a sound business basis. Study the capabilities of the members and seek to use them accordingly. Young people and children like to do things. Give them a place both in the work and in the worship. Train them in classes and in groups to know the meaning and value of the Christian life and of church membership.

III.

A pastor must be fit and keep fit to care for his parish. He should spend some time each week in wholesome physical recreation, in digressions such as fishing, swimming, boating, hunting, and so forth. Gardening also is good, and also it enables the parishioners to realize that he is not afraid of physical toil, and it helps to keep the wolf from the door. Once a year at least the pastor should leave his work and take a vacation. This will not only recuperate him physically, but will mean that he will return to his work better fitted in every way for his varied duties and responsibilities.

Mental and spiritual nourishment are essential to maintain proper fitness. Every pastor must feed himself if he would feed his flock. Study of the best reading matter, travel, conferences, nature tramps and nature study, daily Bible study and prayer; these are some of the means of feeding the mind and the soul.

In conclusion I would use an exhortation from the great Apostle to the young minister, Timothy, whom Paul was training for service. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

(Given at Indiana Pastors Short Course, July 5-9, 1937)

BE A GOOD STEWARD

Many Friends who carefully guard God's tenth give little attention to safeguarding the entire ten-tenths, that the whole sum may become a continual source of blessing after they themselves are through using it. Good stewards should remember to husband well their resources and to provide discriminately for their ultimate disposition. The Evangelistic Pastoral and Church Extension Committee of Indiana Yearly Meeting will gladly serve as a channel through which Friends may make careful disposition of their resources. For further information, address Thomas M. Cox, Anderson, Indiana.

PROMISES TO THE SEVEN CHURCHES

By H. MILLARD JONES

In contemplating the challenges to the Seven Churches of Asia Minor the Spirit held before them the fruits of victory. These were to be consummated, not so much in taking or giving, but largely in *becoming*. This conception of victory is rather different from our modern idea, yet it is found all through the Scriptures. Victory is spoken of as continued faithfulness—faithfulness to ideals, to convictions—enduring unto death. It refers to the welfare against temptation and sin. It strongly implies self-control. It means victory over one's self.

I.

The first promise to the faithful is the privilege of "eating of the tree of life." How varied are the interpretations of this phrase! What does it mean? That we cannot know, but it at least implies that the faithful are to derive from Christ perfection and confirmation in holiness and happiness in the paradise of God. That may seem far removed from us. To bring it nearer and to give our souls something to feed upon we can think of it as meaning that the faithful become partakers of life eternal.

II.

The crown of life is the second promise to the faithful. The crown has always been a mark of distinction, a symbol of victory, a reward of prowess. A crown or garland was placed upon the head of the winner in the athletic contests of ancient days, and the custom is carried on in the great Olympic Games of the modern world. The crown was also the mark of a conqueror, a guest of honor, of one rejoicing. It was the insignia worn by kings to show their power and authority. In Revelation 1: 6 the followers of Jesus are referred to as "kings and priests unto God." The triumphant phrase from the lips of Jesus is this, "Fear not, I have overcome the world." To be masters of life instead of being mastered by it; to be kings and rulers of life rather than subject to the whims of what is sometimes called fate—such is to be the reward of the faithful!

III.

The third promise is threefold, and "to eat of the hidden manna," is its first part. The spiritual being is just as greatly in need of strengthening food and nourishment as the physical being. Here is the promise that such sustenance can be obtained, that we can have those invisible, yet real, contacts with the Eternal that give birth to, and cause to grow, the spiritual attributes of life.

The second part of the third promise is that to the faithful shall be given a white stone. Meaningless? Yes, unless one knows something of the pro-

cedure at trials in the ancient days. When the evidence had been heard and those hearing and judging the case were ready to report their verdict, they did so by giving the defendant a white stone if judged innocent and a black one if guilty. To the faithful, the giving of a white stone means the absolution from the guilt of sin.

The last part of this promise is that a new name is to be inscribed upon the white stone. When a person is adopted into a family he discards his old name and is given the name of the family into which he has entered, and the new name of adoption signifies that he has become a member of the household. What a glorious privilege, then, to have a new name, signifying adoption into God's family!

IV.

The fourth promise to the faithful is one that is not easy to appreciate. The faithful are referred to as having authority over the nations. At different times in the history of the Christian Church it has been understood that this meant the assumption of temporal rule and the Church has usurped the throne of political emperors and temporal rulers. It seems better, however, to interpret this promise as meaning that righteousness shall ultimately rule the world. That can be only when righteous men and women assume their rightful places in the affairs of men and nations and make their influence felt. Governments are dependent upon the character of the people in places of authority. It is not a question of political theory, but of righteousness of character. Righteousness will ultimately rule the nations because evil has within it the germ of its own destruction.

V.

To be clothed in white raiment, the cloak of spotless purity, is the reward held before the aspiring faithful. Persistent and faithful effort in the direction of purity of life is finally crowned with accomplishment. When man and God unite their efforts in the creation of a holy life, that aim will be realized. Man's part may be submissive in a sense, it may be, and probably is, aggressive holy activity. God's part may consist of filling the soul with himself. However it is accomplished, the wearing of the white raiment of purity is the privilege of the faithful, and the purity of grace shall be rewarded with the purity of glory.

VI.

Another promise is that the faithful shall become a pillar in the temple. (Please notice it is "pillar" and not "pillow.") A pillar is usually thought of as that part of a building which helps support the edifice, which strengthens the structure. Some people are like that, towers of strength. Another suggestion is contained in the fact that sometimes in public buildings pillars are erected as monuments or memorials to the lives of great and good people. The names of such people are placed upon the pillars together with the story of their lives. Here we have the suggestion that the faithful are to become towers of strength and living memorials to God, with his name written upon their lives.

VII.

The last of the promises to the Seven Churches in Asia Minor is that the faithful shall be allowed to sit with Him in his throne. Notice it says "in," not "on." We interest ourselves in sitting on the throne, to rule and "boss." The promise is that the faithful shall sit with Him "in" his throne. This implies an eternal companionship with Him in glory, and suggests that those conformed to Him in trials and suffering shall be conformed to Him in glory.

The fulfilment of these promises of reward hinges upon the hearing accorded the voice of the Spirit as it challenges us in our innermost beings. The rewards here spoken of are not only to the Seven Churches of Asia Minor of that ancient and far-off day. They are the expression of spiritual and eternal truth and apply in any and every and all days. They apply to groups, and they apply to individuals. They apply to you, and they apply to me. "He that hath ears, let him hear."

FOR EDUCATIONAL FREEDOM

"The American public school system as now administered is a denial of educational freedom to a great minority," asserted the Most Reverend John T. McNicholas of Cincinnati in a speech made before ten thousand persons in attendance at the Archdiocesan Convention of the Catholic Students Mission Crusade held at Frederick, Maryland, recently. This statement came as an aftermath of a long and unsuccessful struggle in the Ohio State Legislature in the course of which three separate bills were introduced and rejected to secure some kind of a subsidy for Catholic parochial schools. In explaining his declaration, Archbishop McNicholas stressed the natural right of parents to educate their children and the injustice of imposing taxation upon a group without conferring any benefits upon that group. From other parts of the nation comes news bearing on this same question. In Kansas, both Houses of the Legislature passed without opposition a bill providing that Catholic parochial school pupils "shall be entitled to the same rights, benefits and privileges as to transportation as are provided for pupils attending the public schools."

EXPRESSING A PERSONAL FAITH

By John R. Webb

Living faith finds itself in action. An attitude of preference unfolds, and decision is revealed. A forward step is taken indicating the tendency of personality to express itself in purpose. What ought to be, in the judgment of the actor, becomes the goal of that purpose and the process of attainment is under way. Faith has been born. The fact has been demonstrated. Its growth is in evidence. An essential characteristic has been the assertion of an urge toward an expansion of life in the direction of an ideal. Personality by its very nature is an outward moving affair, and faith is that phase of it between the aim and the target.

But the ideal is all the time being realized as step after step is taken in pursuit of truth. Each new find gives inspiration for the next endeavor. The "faith that inquires" reaches toward new fields of discovery for added satisfaction in the rich enjoyment of the larger life. The "faith that stakes it claim" to successive "finds" makes for experience in the realm of possession. The vigorous defense of those claims indicates faith in their values and determination to triumph over circumstances as faith presses for advance. A vital faith, inquiring, possessing, is personal and progressive.

This pioneer faculty of faith goes abroad in the realm of truth and enriches the soul with visions of God. It is the organ with which the pure in heart see God. It is the artist at work to counteract dejection, discouragement and despair. It discovers new possibilities to stimulate hope, and inspires renewed effort. It gives "knowledge of God revealed to us only through the soul's sight or imagination, an assurance born of knowledge and experience, with trust and hope growing out of that knowledge and assurance." It is dynamic in that it creates character consistent with the vision which pierces through the seen into the unseen, through the temporal into the abiding. By means of it the soul "wakes and grows."

This living faith never fails. By its renewal power, it possesses permanence. It has learned to wait expectantly, and in waiting becomes the point of contact with spiritual forces. As Isaiah testifies: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Enduring faith keeps expressing itself through personal relationships, pressing faithfully toward a fuller life in response to the ideal made manifest in fellowship with the Master.

Richmond, Indiana.

QUAKERDOM · AT · LARGE

Thomas R. Kelly, Assistant Professor of Philosophy at Haverford College, and at one time a member of the Faculty of Earlham College, is the author of a new book, "Explanation and Reality in the Philosophy of Emile Meyerson," a publication of the Princeton University Press.

* * * *

O. V. Chamness, formerly a student at Earlham College, is Supervisor of the Rehabilitation Department of the Taiku Leper Hospital in Korea, Japan, which is under the auspices of the Presbyterian Church, U. S. A., and is also aided by the Korean government.

* * * *

No danger but what the Friends International House, Washington, D. C. lives up to its name! A letter from its hostess, Grace S. Lowry, tells of a recent occasion at which a Czechoslovakian, a German, a Spaniard, a Chinese, a Japanese, a Swede and an American were all seated at one table!

* * * *

Walter J. Homan, who has been a member of the Faculty of the Hawaii School of Religion of the University of Hawaii, has accepted the position of Dean of the Lower Division of the San Francisco State College, San Francisco, California, and will henceforth make his home at 1114 Euclid Avenue, Berkeley, California.

* * * *

M. Albert Linton, President of the Provident Mutual Life Insurance Company of Philadelphia, is the author of a new book, "Life Insurance Speaks for Itself," which is said to meet "unequivocally, fully and satisfactorily" the detractors of life insurance and to restate convincingly the principles to which life insurance adheres.

* * * *

In an article appearing in *The New York Times Magazine*, issue of August 8, Senator Burton K. Wheeler of Montana, is spoken of as the product of "a humble Quaker home in Hudson, Massachusetts," where his father, who was a poor man, supported his family by working in a shoe shop. No further reference to Senator Wheeler's Quaker background is made in the article, which deals mainly with his political life.

* * * *

In company with several foreign delegates to the Friends World Conference, Patrick M. Malin, Vice-Chairman of the A. F. S. C., recently arrived on the S. S. *Georgic*. During the past few months he has been studying conditions in both Loyalist and Nationalist Spain, and expects soon to devote some time to public speaking on behalf of the relief work that Friends have organized in that war-torn country.

* * * *

"New Ditches to Dig" is the provocative title to an article on the Service Committee's summer work camp program which appeared in *The Christian Century* for September first. In an interesting and comprehensive manner the author, Frances Williams Browin, outlines the plan and purpose of these camps and gives a short and commendatory evaluation of the worth of this "newest of the Friends' projects in constructive good will."

* * * *

George A. Badgley, prominent New York Yearly Meeting young Friend, is taking a responsible position in the management of Sarah Heinz House, in Pittsburgh, Pennsylvania, a welfare institution for workers, in which he will have opportunity to help direct its educational and cultural activities. This is exactly the type of work for which he has been preparing himself during the past few years.

* * * *

"A Day-book of Counsel and Comfort: from the Epistles of George Fox" has been compiled by the English Friend L. Violet Holdsworth, and was published in time for sale at the Friends World Conference. The Day-book consists of short passages from the letters of George Fox, one for each day of the year, and contains much helpful matter hitherto little known — if known at all — to most Friends. The book is published by Macmillans.

* * * *

All American Friends who last Spring were privileged to have in their midst the genial presence of Frederick J. Gillman will be interested to know that our English Friend is the author of a new book, on "The Evolution of the English Hymn," just published by George Allen & Unwin, Ltd. As those who know him will testify, where hymnody is concerned, Frederick Gillman is both a hearty enthusiast and a careful and knowing scholar, and all students of religious life and literature will find his book a mine of interesting and valuable information.

* * * *

In the August issue of the *Iowa Bureau Farmer* is an article lauding the Friends Meeting at New Providence, Iowa, of which DeWitt Foster has been pastor. Written by W. A. Winterstein, who quotes at some length from Frank T. Clampitt's "Saga of the Unknown Citizen," and entitled "A Community Church — Denominational," the article gives the history of the New Providence Meeting which, "set-up" in 1857, has been ministering to the needs of the community ever since. With other Iowa churches, the New Providence Meeting was the recipient of one of the certificates of merit awarded in the State for a successful rural relationship program.

* * * *

Ted Peters and Leonard S. Kenworthy recently returned from a six weeks' trip in the British Isles and Europe, during which time they had many contacts with foreign Friends and visited many Friends schools and centers both in England and on the continent. Following their sojourn abroad, they returned to the United States on the S. S. *Hamburg*, the boat on which members of the 1937 Sherwood Eddy Seminar group had booked passage home. While on board ship Ted Peters and Leonard Kenworthy were invited to join with part of the Eddy group in their discussions of conditions and trends in Europe—a privilege of which they gladly availed themselves.

* * * *

Dr. Robert L. Kelly, President of the Association of American Colleges, took a prominent part in the deliberations of the seventh conference of the World

BEYOND DILEMMAS

Edited by S. B. Laughlin

$2.00

Twelve prominent contemporary "disciples" of Quakerism have set forth in "Beyond Dilemmas" the ideals of Friends' worship and its application to the social issues of the day. Dr. S. B. Laughlin of Willamette University, Salem, Oregon, editor of the book, states in his Preface: "This entire book, it is hoped, will attain the unity, completeness, and sense of fitness that is sometimes attained in a Friends Meeting for worship when a number of Friends present different aspects of truth which give a feeling of harmony, without duplication or contradiction—the final result being the stimulation of thought that leads to action and a higher plane of living—the prophetic note at its best."

Friends Book & Supply House

101 South Eighth Street

Richmond, Indiana

Federation of Education Associations, held at the Imperial University, Tokyo, Japan, in August. On behalf of the nine hundred or so foreign delegates he replied to the greetings extended them by officials and educators of Japan and Tokyo. He also presided over the Colleges and Universities section of the Conference, and at one meeting of the section gave a talk on "The American College of the Future." While in Japan, Robert and Cecilia R. Kelly were guests of Yuri Watanabe Isshiki, who graduated from Earlham College in 1916, and who, with her husband, contributes much to Christian education in Japan.

* * * *

"Beyond Dilemmas," a Friendly message to the American people from twelve prominent Quakers, is the title of a new book just published by the J. B. Lippincott Company of Philadelphia. Edited by Dr. S. B. Laughlin of Willamette University, Salem, Oregon, and sub-titled, "Quakers Look at Life," the book was planned, to a large degree, as an expression of the mind of liberal and progressive Friends in America. Its thirteen chapters set forth the Quaker attitude towards various aspects of contemporary civilization, a method of presentation which the editor chose because it would "give a feeling of harmony, without duplication or contradiction—the final result being the stimulation of thought that leads to action and a higher plane of living—the prophetic note at its best."

NEWS OF OUR MEETINGS

From the Rose Hill, Kansas, Monthly Meeting comes word of the recording as ministers in the Society of Friends of Alden Pitts, Liberal, Kansas, and Clare Willcuts, Atlanta, Kansas.

* * * *

Glen Rinard and his wife, Mildred Thomas Rinard, announcement of whose marriage appeared recently, are making their home at Azalia, Indiana, where they are doing pastoral work in Sand Creek Monthly Meeting.

* * * *

Much to the regret of Greenville, North Carolina, Friends, Milo S. and Addie M. Hinckle have removed to their new home in Richmond, Indiana, where Milo Hinckle has accepted appointment as Superintendent and Field Secretary of Indiana Yearly Meeting. He had been pastor of the Greensboro Meeting for the past three years, this service being his second pastorate there. Not only was Milo Hinckle an inspiration to his own group, but he was held in high esteem by all the church groups of the city because of his persistent work for better inter-church and inter-racial relations.

* * * *

At the regular Monthly Meeting of South Glens Falls, New York, Friends, August 25, 1937, Ernest D. Kent, son of William I. Kent, pastor of the South Glens Falls Meeting, was recorded a minister in the Society of Friends. Ernest Kent is at present a student at the Hartford Theological Seminary, Hartford, Connecticut.

* * * *

Winchester, Indiana, Quarterly Meeting met on August 21. Several persons participated in the opening meeting of Ministry and Oversight. The young Friends had a number of reports, and Margaret Collins made the principal address. In the afternoon business session, Frank Chant of Farmland was chosen as announcing clerk to succeed Howard W. Cope, resigned. Estella Hinshaw was retained as recording clerk, Charles E. Hiatt as general superintendent, Adam Flatter as evangelistic superintendent, Anna E. Cox as superintendent of young people's activities, and Allan Osborne as assistant. This quarterly meeting was of unusual interest because it marked the sixtieth anniversary of the entrance into the ministry of Ira C. Johnson, who brought a stirring message. This was followed by a large number of testimonies in appreciation of his faithful service, and by appropriate remarks by Charles Swander of Portland.

* * * *

Just before closing Beulah Lodge at Quaker Haven, Dewart Lake, headquarters for various summer meetings of Indiana Yearly Meeting Friends, the hostess, Ethel Crawford, took stock of this summer's activities and reports the following statistics in connection with services held at Beulah Lodge: "Our first service was June 20th with twenty-seven in attendance and with three States—Ohio, Illinois, and Indiana—represented. Total attendance for the summer was two hundred and ninety-six." Each Sunday's lesson has been in charge of a well-chosen, capable leader, and the money received from collections has been used to further the work among young Friends.

* * * *

Allen N. and Izetta Reynolds, formerly of the Smyrna Meeting in Iowa have accepted a call from the New London Meeting in Western Yearly Meeting, and are getting nicely settled into their new home in the vicinity of Russiaville, Indiana.

MORE PASTORAL CHANGES

After three years of successful work as leaders of the First Friends Church in Van Wert, Ohio, Oscar and Alice Trader have resigned in order to accept urgent calls in evangelism. They will make their home in Spiceland, Indiana, their headquarters. During their joint ministry the Van Wert Meeting has been builded up both literally and figuratively, and the work of the various departments strengthened and unified. Harry Reece, formerly of West Milton, Ohio, will serve the Van Wert Meeting as successor to the Traders.

De Witt Foster, for many years pastor of the New Providence, Iowa, Meeting, has removed to Spiceland, Indiana, where he will assume the pastorate left vacant by Donald Spitler's removal to Carmel, Indiana, Meeting in Western Yearly Meeting. The former Carmel pastor, John Compton, is to succeed J. Grant Johnson as pastor of the Russiaville, Indiana, Meeting, also in Western Yearly Meeting. Grant Johnson has removed with his family to Richmond and has entered Earlham College. In connection with his college work he will engage in part-time service at the Central Offices of the Five Years Meeting.

BIRTHS

BOWLES—In Boston, Massachusetts, August 15, 1937, to Gordon T. and Jane Thomas Bowles, a daughter, Anne. She is the granddaughter of Wilbur K. and Elizabeth Thomas of Lansdowne, Pennsylvania, and of Gilbert and Minnie Bowles of Japan.

CHANCE—To Oliver and Pearl Chance,

OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796
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Denair, California, June 8, 1937, a son, James Ronald.

DICKEY—On July 25, 1937, at Woonsocket, Rhode Island, to E. Howard and Marion Dickey, a son David Edward.

DOMECQ—To Joseph and Ruth Hollingsworth Domecq, May 8, 1937, a daughter, Julie.

MARRIAGES

BAILEY-ROBERTS—At Washington, D. C., on August 25, 1937, Josephine Roberts, daughter of Laura L. Roberts, to John Alva Bailey.

COPE-BALDERSTON — At Chicago, Illinois, on August 23, 1937, Ruth Trimble Balderston, daughter of Robert W. and Martha W. Balderston, to Alfred Haines Cope.

DEATHS

BROKAW—At Franklin, Virginia, July 30, 1937, M. Thelma Cloud Brokaw. The daughter of Alonzo E. and Bertha E. Cloud, she was born at Greens Fork, Indiana, May 9, 1898. She was a graduate of Corinth Academy and of Guilford College and spent some years in teaching before her marriage in 1927 to August Brokaw, whose death preceded hers by fourteen months. Funeral services were in the Somerton Meetinghouse near Holland, Virginia, with Jesse A. Stanfield, Fannie M. Pretlow, and Dr. N. I. Newman of the Christian Church, officiating.

BURTTON—At New Castle, Indiana, May 7, 1937, Annie Edwards Burtton, daughter of John and Charlotte Edwards, and widow of Charles Burtton. She was born at Waynesville, Ohio, January 23, 1861, and was graduated from Wilmington College in 1886. She is survived by four sisters. Funeral services were conducted by Robert Cope and wife.

CHAMNESS—At his home near Fairmount, Indiana, July 26, 1937, Elmer Chamness. He is survived by his wife, Lenna Chamness, with whom he faithfully labored in evangelistic and pastoral work in Indiana and Western Yearly Meetings. Funeral services were held at the home in charge of "Aunt" Polly Couch Bowman, assisted by Luther Addington.

CHAPPELL—At Siloam Springs, Arkansas, July 12, 1937, Alice P. Chappell. The daughter of John and Miriam Hill Parker, she was born in the Walnut Ridge, Indiana, Friends community on January 1, 1858, and attended Earlham College. She was married to J. Thomas Chappell on January 1, 1889. To them were born two children, a son and a daughter. She was an earnest Christian, helpful in furthering her husband's evangelistic work, and active in all organizations that contributed to the religious life of the community: the missionary society, the W. C. T. U., the Sunday School and the Women's Auxiliary. She was for many years a teacher and in that profession was very successful, being especially happy in her influence on her pupils. Alice Chappell was the mother of John T. Chappell, of the Faculty of John Brown University, Siloam Springs.

CLINE — At his home near Northbranch, Kansas, July 26, 1937, Arthur W. Cline, aged sixty-three years. The son of William W. and Mary R. Cline, he was born in Boone County, Iowa, July 18, 1874. In 1878, with his parents, he moved to Jewell County, Kansas, where he lived ever since. He graduated from Northbranch Academy in 1900, and that Spring was married to Viola Hadley. He held many responsible positions in the Northbranch Meeting, of which he was a member for many years. He was also on the Board of Directors of Northbranch Academy for twenty years. His wife and five children survive. Funeral services were conducted by the pastor, Marva Jackson, assisted by J. Perry Hadley and Luther Dillon of Hopewell, Kansas.

DAVIS—At Archdale, North Carolina, December 12, 1936, Mary Jane Davis, wife of Jesse Davis, aged eighty-four years. She was for some years an active member and valued and trusted Elder of the Springfield Meeting. She loved the church, was a good Bible student, and was greatly interested in missions. Hers was an exemplary life, in keeping with the highest standards of Christian conduct.

DAVIS—At Archdale, North Carolina, June 20, 1937, Jesse Davis, aged eighty-six years. He and his wife, Mary Jane Davis, who died in December, 1936, lived and loved and labored together for over fifty-eight years. He was a faithful member of the Springfield Meeting. His was a beautiful life, characterized by gentleness, kindness, and an abiding faith in God and love for his fellow men.

DILLON—At her home near Northbranch, Kansas, June 12, 1937, Lizzie J. Dillon, daughter of L. C. and Izabel Ballard, aged sixty-three years. Born near Siloam Springs, Arkansas, February 23, 1874, she was a student at Northbranch Academy when it first opened. She was a birthright Friend and filled many responsible positions in the church, serving for a number of years as Clerk of both Walnut Creek Quarterly Meeting and Northbranch Monthly Meeting. She was married on March 4, 1893, to Oscar Dillon who, with their son, her parents and her two brothers, survives. Funeral services were conducted by the pastor, Marva Jackson, assisted by J. Perry Hadley.

EWEN—At Woonsocket, Rhode, Island, August 20, 1937, Robert Gaskill Ewen, aged thirty-four years. He was a member of the Smithfield Monthly Meeting. His wife, Louisa Jurczyk Ewen, their young son, his father and mother, two brothers and a sister survive. Harold Myers, his former pastor, was in charge of the funeral services.

GRANTHAM—At his home in Greensboro, North Carolina, August 3, 1937, George A. Grantham, aged ninety-one years, the oldest member of the Greensboro Monthly Meeting. A native of Johnston County, North Carolina, he later resided in Wayne County, moving to Greensboro thirty-six years ago. A faithful attender at Meeting whenever able, he was respected for his Christian character and genial personality. Preceded in death by his wife, the former Lizzie Hollowell, he is survived by five sons and one daughter. Funeral services were held at the Asheboro Street Meetinghouse by Milo S. Hinckle and Joseph Peele.

HODGIN—On July 8, 1937, at Turlock, California, where he had lived for twenty-seven years, George A. Hodgin. He was born March 16, 1865, in Cherokee County, Kansas, the son of J. B. and Mark K. Hodgin. In June, 1904, he was married to Earnestine Davis who, with their two children, survives. Funeral services were in charge of J. U. Simmons and Zimri Stubbs.

JEFFERY—At his home in Greenleaf, Idaho, August 5, 1937, Frank A. Jeffery, aged sixty-four years. The son of Martin and Rebecca Jeffery, he was born in Lancaster County, Nebraska, on November 23, 1872, and moved to Jewell County, Kansas, in 1893. He was married to Emma McNicholas on December 25, 1896. In 1903 he joined Friends, remaining a member of the Society until his death. In 1936 he removed to Greenleaf, Idaho. His wife and two of their children preceded him in death; six children survive. Funeral services were conducted at Greenleaf and later at Northbranch, Kansas, where inter-

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

There are sufficient applications on file to fill the school for the year 1937-38. There will be changes in the boys' enrollment so that additional applications can probably be accepted. The length of the waiting list for girls indicates that there will not be enough changes to make consideration of further applications possible.

Enrollment plans for 1938-39 will be started Second Month First, 1938. Visits to the school and applications are encouraged at any time. Because of the educational program at George School, giving emphasis to three-year sequences, parents should bear in mind that it is very desirable that boys and girls be entered in the First or Second Classes (IX or X Grades).

For information about the course of study, tuition rate, scholarships, etc. address:

George A. Walton, *Principal*, Box 351, George School, Pa.

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PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

ment was made in the Walnut Creek Cemetery.

OSBORN—At his home near Martinsville, Indiana, on July 6, 1937, Elwood J. Osborn, aged seventy-five years. His parents, Calvin and Sarah Hadley Osborn, lived on a farm near Hadley, Indiana, where Elwood was born, January 17, 1864. With them he moved to the Sugar Grove neighborhood where he grew to manhood and received his education. On November 13, 1884, he was married to Anna E. Cosand of Russiaville, Indiana. Their family consisted of two sons and one daughter, all living. He was always loyal to the Society of Friends and an influence to right living wherever he was.

STOUFFER—At Wabash, Indiana, August 1, 1937, Mary Hutchens Stouffer. The daughter of Calvin and Jane Hutchens, she was born on January 18, 1875. She was a birthright Friend and a regular attender at religious services. Her husband, Frank Stouffer, preceded her in death. Two daughters survive.

WEST—At Phoenix, Arizona, on April 22, 1937, Florence Smith West. She was born in Kentucky, October 22, 1861, the daughter of Harriett Johnston Smith and William R. Smith. When she was four years old she moved to Danville, Indiana. On August 26, 1886, she was married to A. L. West, who survives. In 1900 they moved to Salem, Oregon, and in 1914 to Phoenix.

WHITE—At New Castle, Indiana, August 11, 1937, after a brief illness, Olive Emily, daughter of Edmund and Adda W. White, in her fifty-third year. Her birthright membership in the Raysville Meeting was retained to the last. Surviving her are a sister and three brothers and two half-sisters. Funeral services, conducted by George W. Bird, Knightstown, and Charles E. Hiatt, Winchester, were held at the home near Knightstown, Indiana, with burial in the family lot in Raysville Friends cemetery.

WANTED

Position as private tutor or governess by woman Friend. Primary teacher's license and nursing experience. Would consider being companion to elderly lady. Address R. O., THE AMERICAN FRIEND.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

SCHEDULE FOR YEARLY MEETINGS FOR 1937

(With name and address of Clerk)

Indiana—September 22 to 26, Richmond, Indiana; William J. Sayers, 602 Richmond Avenue, Richmond.

Kansas—October 12 to 17, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 27 to November 1, Baltimore, Maryland; J. Hoge Ricks, Richmond, Virginia.

AN OFFICE SECRETARY WANTED

A midwest Friend has an opening for an office secretary, who should be not only a stenographer but an assistant to him in certain literary work in which he is engaged. Young woman Friend preferred; college education or its equivalent required. Applicants are requested to tell fully of their preparation and experience, and to submit photographs and references. Address "Y," care of THE AMERICAN FRIEND, Richmond, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a. m. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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